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**THE  
SPIRITUAL TREASURE  
ON CANONICAL PRAYER**

**By**

**Mor Ignatius Ephrem Barsoum  
Patriarch Of Antioch And All The East**

**Translated From Arabic And Syriac Into  
English**

**By**

**Rev. Fr. Joseph Tarzi, Ph.D.  
Pastor And Vicar Of  
St. Ephraim Syrian Orthodox Cathedral  
Burbank, California**

**Published By**

**The Archdiocese Of The Syrian Orthodox  
Church**

**In The Western United States**

**1999**



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## PREFACE TO THE FIFTH EDITION

We wish first to offer thanks and praise to Almighty God, Who is sought and worshipped by all His servants.

When we realized how well our book "The Spiritual Treasure on Canonical Prayer" was received by our faithful children, we decided to reprint it for the fifth time, after performing some correction and revision. We have tried to preserve its simplicity of style so that the general public may understand it.

We ask God, Glory be to Him, that He may make worshippers draw benefits from it. May He also make this book free of all blemish and fault in the light of His glorious countenance. He is always All-Hearing and All-Answering.

Patriarchal House in Homs,  
15 December, 1956.

# حماوا

صعدنا وحدها وما وطأتني ضمير أه مدعينا.  
 أهوسا بهما وحده لاؤوا حسبا وهسا كما الكما  
 حر كمالا. كح سلسلتي وهسه لاؤوا وحكم صبا وه  
 ر كمالا هاتج من كمالا لاف هكح للماند. هحبه  
 قحس هاقحس حقا وهسامة لالما لمعد. ح  
 ر كمالا كح حاف مثلا صامصا افلا حهفد هاهب  
 فلهقا صلهقا. الا صلهما وقها حتا  
 صلهقا صلهقا وقها حقا وهسا وهسا  
 لجهلا كما الكما اكا " وهسا وهه حيت الكما  
 هاتج وهجج لاه حهسا هعفاؤا هلا وهجج  
 (مسلع و: ح)

ملكي ومع الاوحس وسكح بحم وركمالا وهسا  
 حلتها مدعينا حته مدحها. هكح بهوم من كح  
 هاهب هاتج وحس لافلا هعفس مع ر كمالا  
 واحقلا املح وحهسا ر كح. وحوم سلهوم.  
 هعفاؤا سبا ححبا ههسا حاف هعه انا ح

James E. Kinneear حسمه وئر مدبلا حعم  
 Worship. Golden Key to Divine  
 حه صبح وهسا هعهلا مهفد لاؤوا. صها وحبالا  
 وحه صعهلا. الا حله حه لك لاؤوا وه هاهب  
 حه ههؤا هاقهلا هعهساقا. حله الاوحس



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۱/ سحر / اورو و سحر  
 حه و حاب - حه و اے حه

ملفوظات امیر مومنان  
علیه السلام (جلد اول) صفحہ ۱۰۸  
، اوستا محدثا ، اوستا

## INTRODUCTION

It is hoped that the booklet at hand will serve as a path on which you may walk, O believer, with great joy towards God in prayer. We have published it so that you may learn from it what prayer is, how you can pray, how you should approach it, and that through prayer you may convey, in spirit, your inner feelings to God. For prayer is not performed by composing phrases, nor it is completed by putting together and reciting words, but rather by silencing the movements of the external senses, so that the words of the internal senses of the spirit may fly high up towards God the Father: **“God is spirit, and those who worship Him, must worship in spirit and truth”** (John 4:24).

It is also hoped that the youth of our Archdiocese will realize the spiritual power of prayer and thus persist in it. They may also find in this booklet examples of prayers of our forefathers who prayed in spirit, so that they may take their resemblance.

This book was translated first by James E. Kinnear in 1950, in New York, under the title “The Golden Key to Divine Worship”.

## INTRODUCTION VII

Upon examining the translation, our dearly beloved, the Rev. Fr. Dr. Joseph Tarzi, our Cathedral priest, found it glaringly inaccurate and containing considerable additions and changes. This made us think of having it translated anew. When we expressed our wish to Fr. Joseph Tarzi, he accepted gladly to undertake the work. After a laborious effort on his part, the work is now complete and is released with its new garment and accurate title **“The Spiritual Treasure On Canonical Prayer”**.

By publishing this booklet, we hope that we have rendered a spiritual service to the children of our Archdiocese and that by the use of it the name of the Lord may be glorified.

January 20, 1999

Burbank, Los Angeles

Clemis Eugene Kaplan  
Metropolitan Patriarchal Vicar  
Of the Western United States

## FOREWORD

In the fall of 1997, I was asked by H.E. Mor Clemis Eugene Kaplan to review the typed manuscript of the English version of "The Spiritual Treasure On Canonical Prayer" by the late Patriarch Ephrem Barsoum. H.E. Mor Clemis intended to publish the translation of James E. Kinnear of New York, which uses the title "The Golden Key to Divine Worship".

Upon reviewing the manuscript, however, I found that the translation of James E. Kinnear was not only grossly inaccurate, but also had additions of his own. In certain parts, changes were made seemingly to reflect the translator's religious conviction.

I reported my findings to H.E. Archbishop E. Kaplan and advised him against publishing the book. He then asked me if I could translate it anew from the original Arabic and Syriac. Realizing the importance of the availability of an authentic English version of the book to our English speaking youth, I responded favorably.

God Almighty helped and enabled me to complete this work on September 14, 1998,

which coincides with the feast of the Holy Cross. I offer thanks and praise to Him forever.

Fr. Joseph Tarzi  
Burbank, California  
September 14, 1998



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# CHAPTER 1

## Prayer And Its Merit

Prayer is elevating the mind to the Almighty God and confiding with Him in spiritual utterances. Through prayer we worship and thank Him and lay before Him our needs.

Prayer is not only an obligatory duty, but also the first and the most beneficial one. We were lead to it by natural instinct which guided us to approach our God, may He be exalted. Moreover, God instructed us regarding prayer through children of Israel. He taught them the principles of His worship in the elementary school of prophets until the time came when He sent His beloved Son, the Divine Teacher, Who taught the world the perfect Law and true worship.

The effect of prayer is really mighty, as the Apostle points out: **“Great is the power of prayer of a righteous man”** (James 5:16), especially the perfect prayer of spiritual elders through which they receive divine gifts and see miraculous visions. On this matter, they have experiences and

stories that call for wonder, and that cannot come by except by total devotional effort. In this connection, Yohanna Abu-Al-dawaly the Elder says: *"whoever wants to devour the sweetness of Christ, let him labor to devote himself to prayer which draws one near to God more than any other spiritual exercise. For with it, the mind associates itself with God and takes His likeness, gains His gifts, and becomes the fountain of His secret mysteries. Through prayer, he opens His treasures and apports His treasures; he becomes worthy to see His glory and wanders in the clouds of the lights of His Majesty where the hosts of the Most High dwell. He is then taken over by silence and bewilderment, stunned by the brilliant light rays shining on him. Such is the life of spiritual men and their utmost pleasure"*.

The honor of prayer is so great that it can hardly be spoken of. It is more sublime than the honor of all other virtues and worthy actions, for the latter can only attain perfection through prayer.

As for the benefits of prayer, they are beyond demonstration or reckoning. For, if those who sit with the learned and

philosophers gain knowledge and understanding, what then can we say about those who confide with the Lord of both wisdom and the wise, and the Creator of knowledge and the learned? Let us ask Speaker of God (Moses) about the benefits of prayer. His answer would be that through prayer he saved the people of God from many enemies, braided for them crowns of victory in many wars and received for them many graces. Indeed, prayer is a weapon before which fail all war machines, a weapon that makes the valor of heroes void and puts legions to rout.

Was it not prayer that quenched the burning fire heated seven times in the Babylonian furnace? Was it not prayer that shut the mouths of savage and ravenous beasts in the den of lions? Did it not prolong the life of Hezekiah the king fifteen years and rendered him victorious over his enemies? Did it not bless the barren Hanna with Samuel, the chosen of the Lord, who was found to have no peer? Did it not crown Prophet David with the crowns of victory in his repeated grievous wars? Did it not become a haven of salvation from the

surging waves of divine wrath? Did it not confer upon Zacharia the priest with a fruit whose equal has never been seen among those born of women? Did it not open the prison doors before the Apostle Peter? Did it not bring the light of faith to Cornelius?

And what shall I say of the blessed Apostle Paul whose thirst for persistent prayer, while guiding many peoples to truth, was never quenched. He realized that to pray, himself, was much more effective than commanding people to persistently do so. This is just as true of all the rest of the Apostles, evangelists, martyrs, confessors, pastors, teachers, monks, solitarians and holy fathers. Prayer was their perseverance and ultimate aim. They turned to prayer to enlighten and guide the world.

What other work then, I wonder, is more venerable, beneficial, honorable, and wiser than this praiseworthy work. Said one of the Saints: *"Prayer is wings by which we fly up high to God, and a ladder by which we ascend to Heaven. It is a means of becoming partners with Angels, an unfailing hope, and a treasure that does not become exhausted or reached by moth or thieves. It*



*is a sea that never dries up. It is like trees that never wither and a trade that never loses. Prayer is the origin of righteousness and the foundation of all virtues. Moreover, prayer is the support that helps to stay firm in true faith and a reliable aid for honest work. Blessed and happy are, therefore, those who make it their companion day and night. For, in prayer, there exist happiness, joy, delight and benefit that can only be felt by those who have experienced them."*

Make use of it, O' Christian, for it is the aid for success for all works, for heaven has a door and a key. Blessed be God Who hears prayers and answers petitions.

## CHAPTER 2

### The Necessity Of Prayer

The necessity of prayer is attested to in the Books of both the Old and the New Testaments, and by the lives of men of God by whose lights we are guided and by whose steps we follow.

In the Old Testament, we find the following: *"You shall fear the Lord Your God and Him shall You serve"*. (Deuteronomy 6:13; 10:20); *"Praise the Lord, praise, O you servants of the Lord, praise the name of the Lord"*. (Psalm 113); *"Blessed are they that dwell in Your house; they shall praise You forever."* (Psalm 85:4); *"O You Who hear prayer, unto You all flesh shall come."* (Psalm 65:2)

In the New Testament, we read: *"Watch and Pray."* (Matthew. 26, 41), so watch, you, and pray always. See also the parable of the Unjust Judge (Luke 18). We further read: *"Continue steadfastly in prayer being watchful in it with thanksgiving."* (Colossians 4:2); *"Pray without ceasing."* (Thessalonians, 5:17); *"Be constant in*

*prayer.*" (Romans 12:12); *"Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplications for all the Saints."* (Ephesians 6:18).

Thus we see that in both Testaments men of God made praying and worshipping Him their supreme concern. For instance, in Genesis 12:8, we read of Abraham, *"the close Friend of God,"* that he *"built an altar to the Lord and called on His name."* Likewise did Isaac and Jacob (Genesis 26:25). Moses Says: *"I fell down before the Lord...I prayed therefore unto the Lord and said..."* (Deuteronomy 9:25). Of Hannah, mother of Samuel, it is recorded: *"She prayed to God and wept bitterly."* Jonah, too, *"Prayed to the Lord his God from the belly of the whale."* Daniel is reported to have prayed three times daily kneeling on his Knees. Look over the prayer of Hezekiah, as given in Isaiah 37, and the prayer of Solomon, recorded in II Chronicles 6. As for David, the Prophet and the great king, his famous psalms attest to his worshipping God since his early youth.

Hannah the Prophetess used to worship God in fasting and prayer night and day (Luke 2:37). The Apostles, Mary the Mother of Jesus, His brethren and all the holy women *“continued earnestly in prayer with one accord.”* (Acts 1:14; 2:46).

But of more significance than all is the fact that Christ, may His name be exalted, Who Himself laid down the path of divine worship, made prayer our duty, taught us how to pray persistently, showed us the fruit of prayer, and Himself prayed giving us a good example. In this connection, Mor Yacoub, the Doctor of the Church, says: *“If the One Who hears and heeds our supplications Himself prayed, who then would not be industrious in prayer? If, indeed, the One Who needed not to pray, nevertheless gave Himself earnestly to prayer on our behalf, what would be the situation of him who stands in need of it if he did not pray? Take heart, O You who pray, and weary not, for the prayer of Son of God is in Your behalf. Let your prayer join His mighty one. He will accept it for the sake of His own prayer.”* The early Apostles and believers followed this example. The

forefathers, the successors to the Apostles, the Saints and the faithful everywhere in the world followed suit. Mor Ephraim Said: *"Be constant in prayer day and night, for prayer helps him who loves it in both worlds. Persist in it for the farmer who frequently cultivates his fields, reaps increased yields. Do not be like the slothful in whose fields thorns will grow."*

Having then seen the necessity and advantage of prayer, let us not fall into the error of thinking that it is necessary only at the time of need. Rather, it must be continuous as it is nourishment to the soul as food is for the body, especially since the body and the soul of man has constant needs. Further, man is always exposed to tribulation, misfortunes, falling into grave offenses and faults. What better vessel than prayer is there to cross the stormy seas of trial and temptation, and reach the haven of safety?

If we assume that man might sometimes be free of physical pains and circumstantial trials, can he escape from spiritual and mental warfare? The fire of this warfare is constantly being set ablaze by the Enemy of

the soul against whom the Apostle warns us saying: *"Be sober, be watchful. Your adversary the devil prowls like a roaring lion, seeking someone to devour."* (I Peter 5:8). If we assume that some time may pass in one's life when he may not come upon physical distress or spiritual trial, he still needs to be cautious not to get entangled in them. This is Christ's commandment to us: *"Watch and pray lest you enter into temptation."* (Matthew 26:41). If one is in a virtuous state, he must ask God to remain in it. Even if one thinks that God is the Lord of knowledge and wisdom and thus knows what the needs of His servants are before they ask, and that He grants their requests freely, he should, nonetheless, make his petitions known to Him, thanking His graces, lest we would be put at the level of dumb animals.

The wisdom of God requires that He grant not our needs unless we ask for their fulfillment so that he makes known to us the magnitude of His graces and thus we may receive them with due thanksgiving and make not light of them. For this reason, He taught us to ask diligently that we may



receive, to seek insistently that we may find, and to knock at the doors of His mercy pressingly that they may be opened to us. For he who asks receives, he who seeks finds, and to him who knocks it shall be opened.

We wish to add that man has three enemies: Satan, flesh and the World. There are likewise three weapons against them: prayer against Satan, fasting against flesh, and almsgiving against the World.

Man's duty is also threefold: towards God, towards himself, and towards his neighbor. With prayer he fulfills what he owes to God; with fasting he pays his debt to his body; and with almsgiving he performs his duty to his neighbor. How good prayer is when accompanied by fasting, almsgiving, and righteousness. (Tobias 12:8)

## CHAPTER 3

### Forms And Divisions Of Prayer

There are two forms of prayer: mental and oral. Mental prayer is spiritual meditation exercised by the mind and the heart without the involvement of the tongue. Oral prayer is translation in spoken words the hidden emotions of the heart.

Oral prayer is divided into three types, namely, Praise, Thanksgiving and Petition. These constitute the contents of the Psalms, which are inspired by the Holy Spirit, and they are the best forms of prayer. For if we fix the eyes of the mind on the grand Omnipotence of the Lord of the Universe and meditate on His marvelous Creation and His grand makings in the sky and earth, we cannot but break into praise and magnification to the Wise Creator, singing with the Prophet: *“O Lord how manifold are Your works! In wisdom have You made them all.”* (Psalms 104:24),

If the mute creation is bidden to offer praise to its Creator, how can Man, who is endowed with the faculty of speech, lag in utterance of praise to Him? Now let us



reflect on His boundless goodness to us- not the least part of which was His having brought us out of nothingness to this noble image and fine form, and raised us from the level of animals by endowing us with rational articulate soul, in the likeness of Angels. He, may His name be glorified, takes care of us wholly as long as we live and tolerates us whenever we commit sin. He confers upon us the graces of divine forgiveness and the great gift of the grace of redemption. Who can, then, reckon up all His ineffable graces? Who can even do without raising praise and thanksgiving to His divine goodness? Everyone must thank God for He is Good and His mercy endures forever (Psalms 118:1).

Since God is our Father and Lord, before His bounty we bring our needs. We ask Him to grant us our necessities, both spiritual and corporeal, and deliver us from all forms of temptation and pitfalls. We ask Him to grant us purity in soul and chastity in body. We ask Him to forgive our sins and confirm us in true faith and work of righteousness. We ask God, too, to implant

His divine love in our hearts and aid us to acquire virtue.

Who then is not in urgent need of all this? Who is he whose soul does not desire and his heart does not yearn to constantly recite the prayer of Jesse's son: "*Sprinkle me with hyssop, and I shall be clean...etc.*"? (Psalms 51:7)

We also ask that Christ's kingdom may extend throughout the whole world, that the Lord may reign over all humanity pouring concord and peace upon churches so that true and Orthodox faith prevail among them. We further ask that He may grant peace and security to the world that we may live in happiness...etc.

## CHAPTER 4

### Concentration In Prayer

As prayer is an intimate discourse with God Almighty, it is imperative that we collect the mind and thought that they may meditate on their Lord and address themselves to Him without a mediator. For if Moses the great was prevented from approaching the bush until after he had taken off his sandals from his feet, how is it that you intend to address Him Who is Most High and above any sense and thought, without casting off every recklessness and improper thought?

Concentrating the mind and keeping it away from distraction is not easy. It can be achieved only after long and hard work and persistence in spiritual worship. No one can attain pure prayer without persistence in worshipping God with a bona fide heart, just as one cannot learn a trade until after certain length of time. Therefore, if we do not possess something of these let us not think of leaving prayer until after our minds have been cleansed, otherwise we would be like those who seek perfection without laboring.

But let us pray, anyway, and pour our hearts and thoughts before The Merciful One. He, The Most High, will guide us in His mercy to the haven of life and direct us as He wills. This requires that our intention be well-meaning and our desire intense in concentrating our thought as best as possible. Also, we should avoid everything that could cause us to be reckless, be it external or internal. Let us act according to Father Makarius's advice : *"If your prayer is not spiritual, strive to attain verbal prayer. The spiritual prayer then will grow."*

Experienced people have known that even though it is difficult initially to achieve concentration of mind, it becomes easier, however, after good training, especially when it tastes the sweetness of prayer. When it reaches this stage, it withdraws from all that exist on earth and in heaven and becomes absorbed by the love of its Lord and overwhelmed by His Majesty. This is the situation with those who attain perfection.

Mor Isaac the Elder says: *"Prayer is not a matter of knowledge and eloquent*

*phraseology. It is rather a matter of clearing one's mind from extraneous thoughts, rendering it serene in a state of concentration attained by silence of movements and serenity of senses". He further says: "pure prayer calls for concentration of mind, serenity of conscience, tranquillity of thoughts, reflection on the new world, hidden comfort, and discourse with God."*

Father Oghris incites collecting the mind away from recklessness saying: *"strive to make your mind silent when at prayer never letting it talk. Only then you will be able to pray."* Mor Yacoub says: *"When you hear the sound of the bell, O wise one, hasten to church for prayer. Let your thoughts be collected, not meandering amongst trivialities. It is disgraceful to be in church yourself and let the mind tarry in the market- half of you in one place and the second half in another! Let your whole self be in the church and pray to God humbly and with a sincere intention. Ask Him for mercy and compassion, for He is compassionate, and He answers him who calls upon Him with a submissive heart."*

Saint Ephraim says: *"When you pray, have your mind well in control and restrain your thoughts directing them towards your heart. Let not your body be standing there and your mind off on some other occupation. Rather, make of your body a church, and of your mind a splendid temple. Make of your mouth a censer, of your lips incense, and of your tongue a deacon that you may please God."* Inciting prayer, he further says: *"Will you not, O lover of profits, stand upright for prayer wholeheartedly for you will derive benefit from it in both worlds. Do not consider the time of prayer worthless. For every time you pray you store up in the Highest a treasure for yourself. Steal away an hour of your day and pray to your Lord. Your prayer will not be snatched away from you nor will you be robbed of your petition"* The chosen Apostle Paul sums this all up when he says: *"I will pray with the spirit; and I will pray with the mind also."* (I Corinthians. 14:15).



## CHAPTER 5

### Conditions Of Perfect Prayer

The first of the essential conditions of prayer is faith. We should couple our prayer with firm and unshakable faith that we may receive what we ask for. This was enjoined on us by the Lord Himself: *"Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will."* (Mark 11:24). Likewise the Apostle says: *"But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord."* (James 1: 6,7)

The second condition is that we must link to our petition a strong and firm hope, so that if our prayer is not answered quickly or not answered at all, we should not give up. Rather, we should persist in our petitions and call on the Almighty, night and day, as He instructed us to do in Luke 11:5,18, and in the night of His betrayal when He repeated three times the same words in His prayer (Matthew 26:44)

The fact that our petitions are not always granted does not mean that God is unaware of them, or that He does not care for us. You see, God has His divine purposes, one of which is that if He granted us our requests easily we might come to regard the matter too lightly, and this would lead to ingratitude on our part. Also, the denial of a petition may be for reasons quite unknown to us. One of these reasons could be that a particular request might not be to our good. Since God knows better than we do what is good for each one of us, He does not pay attention to some of our petitions, simply because He is merciful towards His servants and wants them to be saved (1 Timothy 2:4).

It is also possible that a particular petition may not be in harmony with the holiness of God and His divine will. Therefore, be careful, O you who seek to pray in the spirit and truth, not to ask of your Lord anything that is in conflict with His perfection -thus revert in harm to you. Rather, accept God's plan for you. This is what you mean when you say in your prayer: "Your will be done, as it is in heaven so on earth." Will it be palatable to



us, then, after we have called Him “our Father” and submitted to Him our will, to worry or loose our hope just because He did not answer our prayer?

The third condition is that our prayer should be offered in much love to God and to the neighbor. As to love to God, it is love that stirs man to glorify his Creator Who, through this love, dwells in his heart and makes Himself an abode there. As to the love of neighbor, it is incumbent on us to forgive those who trespass against us so that He may see our love towards them and thus treat us as we treat them, as He made clear in Matthew 6:14, 15. Also, we should pray for the wellbeing of all our Christian brethren asking for repentance for sinners, guidance for strays, persistence for the repentant, and relief for those who are in distress of any kind.

Clarity of thoughts should be added to the above. In this connection Mor Isaac the Elder says: *“Purity of prayer does not mean that no idea whatsoever should occur to the mind. It does mean, however, that one should not entertain such ideas and thus stray.”*

One should also understand prayer. He who does not understand what he says had better keep silent.

Magnification of the Lord by the soul is part of prayer, as one contemplates the greatness of the majesty of God before Whom he stands. As such, he realizes that he is unworthy to address Him, being himself of dust and in the likeness of the worms therein.

A sense of awe that stems from the omnipotence of The Mighty and Awe-Inspiring Lord of Lords should be present at prayer at all times. Father Oghris says: *"A prayer that is devoid of fear, tremble, concern and purity is useless."*

Remembering his sins at prayer, one should develop a sense of shame. As such, one should dare not lift his eyes towards heaven. Rather, he should call upon God with a contrite heart saying: *"O God, I have sinned against heaven and before You; I am no longer worthy to be called Your son..."*

Hope is another element of prayer, called for by the abundant mercy of God towards

the world. Once it gets strong, it imparts the soul an ineffable joy.

Let your prayer be based on seeking God's good pleasure, His glory, the extension of His Kingdom and all other graces that are in harmony with the Divine Will. However, if the object of the prayer is to realize worldly expectations or empty pleasures, it will only bring disappointment. This is what the Lord meant when He said, *You ask but you do not receive because you ask for bad things. Do not multiply words as the pagans do.* (Matthew. 6:7).

## CHAPTER 6

### Times Of Prayer

The times of prayer have been handed down to the Church by her founders, the Apostles and Saints, with the guidance of the Holy Spirit and in pursuit to the example of the Prophets. The Apostles set the times for prayer at six. The doctors of the Church added a seventh, thus bringing to fulfillment what the Prophet said: *“Seven times a day I praise you for your righteous ordinances.”* (Psalms 119:164). This is what our great scholar Mor Gregorius Bar Hebraeus said in his book, **“The Ethicon”**. This indicates that all servants of God glorify Him as Angels do.

The Seven Prayer Times are:

- Evening Prayers or Vespers
- Compline or Prayer upon Retiring (Sootoro)
- Midnight Prayer
- Morning Prayer (Matins)
- Three O'clock Prayer (9:00 am)
- Six O'clock Prayer (12:00 Noon)
- Nine O'clock Prayer (3:00 pm)

We have placed Evening Prayer first as in our ecclesiastical tradition the day begins in the evening. This is the order reported by Metropolitan Yacoub of Bartella in his book entitled: **"The Treasures"**.

We pray in the evening to give thanks to God, Who gave us night so that we may rest after the toils of the day. Upon retiring we pray to ask for protection from enemies of darkness and also because of the possibility that we might go to sleep and wake up in the world of eternity. At midnight we pray to meditate on our Savior, Who passed the night of His Passion without sleep to teach us to always stay awake and pray so that we may escape from the Evil One and his powers.

In the morning we pray to thank God Who gave us the light of the day. At The Third Hour we pray, for Jesus was condemned to death at that hour after being scourged. Thus we reflect on His passion and thank Him for bearing all that for us so that we might escape the pains of the righteous judgment on the Judgement Day. At the Third Hour, the hour of His

crucifixion, we pray to ponder it and thank God for His goodness and His love.

We pray At the Ninth Hour (3:00 pm) because it is His actual hour of death. At that hour the whole earth trembled and was shaken, and the whole creation shuddered at the dissimulation of the Jews. We reflect over these things, and thank Him for His love, which is the greatest of all. We also ask Him to save us from eternal death and gather us with our faithful departed in the company of those of the right side. We learn from the Book of Acts (Acts 2:15) that the Apostles used to pray at the sixth hour. Peter also prayed at the sixth hour (Acts 10:9), and he and John went up to the Temple to pray at the Ninth Hour (Acts 3:1). Acts 16:25 tells of Paul and Silas praying and praising God at midnight. They never went to sleep or woke up in the morning without offering worship (Acts 1:14; 2:43).

Mor Gregorius informs us that the Ascetics added another prayer- the Eighth, which is called Dawn Prayers. Laymen, however, not being able to keep the seven times of prayer, pray in the morning, at noon and in the evening. As the Psalmist says:

“As for me, I call upon God and God saves me, in the evening and in the morning and at noontide.” Daniel, too, was to be found in his upper room, with windows open towards Jerusalem, kneeling humbly three times in the day and praying in the presence of his God, as he used to do before.

At the present time, however, the Church has condensed prayer times into morning and evening worship. The Night, Morning, Third Hour, and Sixth Hour prayers are offered in the morning. The Ninth Hour, Evening or Vesper, and Compline or Retiring prayers (*Sootoro*) are offered in the evening.



## CHAPTER 7

### How To Say Public Prayer

On this form of prayer the **Ethikon** says:  
*“The Worshipper should stand facing the East, with his hands modestly folded on his breast. He should free his mind completely from worldly distractions, and making the sign of the Cross should say:*

مُعِيسًا لِّلْأَبِ وَحْدًا وَهَيْهٓؤُنَا مَبْعُوسًا.

“Glory to the Father, to the Son, and to the Holy Spirit.”

He should then say:

مَبْعُوسٌ مَبْعُوسٌ مَبْعُوسٌ هَيْهٓؤُنَا سَكَنًا.

“Holy, Holy, Holy, O Almighty Lord”

At this he should bow by bending over from the waist, and then straightens and makes the sign of the Cross on his forehead saying:

مَلِكِ أَيْمٍ مَّعْبُوسًا وَارْحَا مَعِ أَعْمَاسَةً.  
أَعْمَاسَةً خُصَّوْمَهَا.

“The heavens and the earth are full of His praises. Glory in the Highest.”



He then Bows again, makes the sign of the Cross, and says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. آمِينَ  
 ❖ حَمْدُهُ مَا

“Blessed is He Who did come and shall come in the name of the Lord. Glory to God in the Highest.”

He then bows a third time and makes the sign of the Cross saying:

مُبَارَكٌ أَنْتَ يَا إِلَهَ الْعَالَمِينَ. مَبْرُكٌ أَنْتَ يَا قَدِيرَ الْعَالَمِينَ. مَبْرُكٌ أَنْتَ يَا مُنْقِذَ الْعَالَمِينَ. آمِينَ.

“Holy are You, O God. Holy are You, O Almighty. Holy are You, O Immortal. You Who were crucified for us, have mercy upon us.”

Then the worshipper will kneel down and bow till his forehead touches the ground, get up on his feet, cross himself repeating this a second and a third time. He then says:

ٱلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ  
 ٱلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ  
 ٱلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

“Our Lord, have mercy upon me.  
 Our Lord, have compassion and mercy  
 upon me. Our Lord, answer my prayer  
 and have mercy upon me. Glory be to  
 You, Our Lord. Glory be to You, O our  
 Hope forever.”

He then bows, without kneeling, and  
 recites aloud the Lord's prayer: “Our  
 Father, Who are in heaven...”.

He bows down once again and asks God  
 all that is in his heart of good petitions.

This is an essential public prayer for all  
 the faithful wherever they may be: in  
 Church or at home, on the road, at the top of  
 a mountain or on a ship. Everyone who  
 neglects it at any time he could have  
 performed it will come under judgment with  
 the unbelievers. Whoever can add to the  
 number of bowing mentioned here will  
 receive a greater reward. Remember that the  
 prayer, “Holy are You, O God...” known  
 as the “Trisagion” is addressed to the Lord  
 Christ, the Second Person in the Trinity as

appears clearly from its meaning. Let the worshiper be quite attentive to this. It is a glorious and ancient hymn of praise in the Church, ascribed by many of the Church Fathers to Saint Ignatius The Luminous, the Third Patriarch of Antioch in the first century. Some, however, have attributed it to some other author.

Since Christ, may His glory be exalted, said, *"Truly, truly, I say to you, if you ask anything of the Father, He will give it to you in my name"* (John 16:23), and since He is the Door, by Whom we enter into the Father's presence (John 10:9; 14:6), and also the Mediator and intercessor between God and man (I Timothy 2:5), we address our prayers to Him and by Him we attain ascension to the Father as we say: **"Our Father"**. We praise the Son through the Holy Spirit, as the eloquent mouthpiece of the Church says: *"No one can say Jesus is Lord except by the Holy Spirit."* (I Corinthians 12:3). Now the implication of this is that the **Trisagion** was meant in origin to be particular to the **Son**, the **Word** as He was Incarnate while He is God and put on our weak flesh, though He is strength

itself. He died in flesh, though He is the Living Who never dies.

There are those who take the **Trisagion** to refer to the Trinity, basing their view on the fact that there are three separate exclamations of praise. As such, they claim that Divinity is characteristic of the Father, Power of the Son, and Immortality of the Holy Spirit. This is gross imagination. For no heretic, for example, has ever maintained that the Holy Spirit is subject to death so that the **Trisagion** had to be laid down to confirm His immortality. We further clarify this by pointing out that in our Eastern Liturgy, the **Trisagion** in the prayer of the Blessing of the Crown is recited as follows: "Holy are You, O God. Holy are You, O Almighty. Holy are You, O Immortal, O Son Who are of one substance with His Father." At times it is recited this way: "Holy are You, O God, Who, in Your holiness, are far above sanctification of all those who sanctify You. Holy are You, O Almighty, You Who did in Your strength conquer all the hosts of the enemy. Holy are You, O Immortal, Who did bring us life by Your death, and salvation by Your

resurrection. **O You Who were crucified for our sake, have mercy upon us."**

Furthermore, some sects sing this **Glorification** differently according to the different feasts. For example, in the Christmas service they add, after the **Trisagion**, "**O You Who were born of the Virgin have mercy upon us.**" In the Crucifixion service, they say: "**O You Who were crucified for us, have mercy upon us.**" In the Resurrection service, they sing: "**O You Who did rise from the dead, have mercy upon us.**" Can there be any doubt now as to the rightful ascription of the **Trisagion** to the Second Person of the Godhead? This clarification of ours is nothing but refutation to those who imaginatively claim that we address it to the Trinity.

It was the custom of old to pray kneeling. In fact the Lord Himself, in His agony, knelt down or rather fell on His face as He prayed. (Matthew 26:39). Paul did the same (Acts 20:36). Said he: "*I bow my knees before the Father of our Lord Jesus Christ*" (Ephesians. 3:14). So, kneeling at prayer is required at all times, so that we

remember Adam's fall and that of his posterity with him. Sundays, the Feasts of the Lord, and the season of Passover, which lasts from the Great Feast (Resurrection) to Whitsunday (Pentecost), are excepted. At these times we pray standing, as a reminder of the Resurrection of the Savior Who lifted us out of our great fall. Also, on the day of taking Communion we should stand at prayer.

In some prayers we hold our hands outspread and lift our eyes to heaven to denote the lifting of our minds to high above. In Isaiah we read: "*When you spread forth your hands*" (Isaiah 1:15). Psalm 123:1 reads: "*To You I lift up my eyes, O You Who dwell in the heavens.*" "*When Jesus had spoken these words He lifted up his eyes to heaven*" (John 17:1).

We should never pray at any time unless "our loins are girt". The Children of Israel ate the Passover with "*Their loins girded up*". Moreover, the Lord commanded us to be thus, with our lamps burning, so as to be ready to fight Satan. It is also most fitting, in fact obligatory, for men to have their head uncovered while at prayer, in particular





“Before You, O God, I have washed my hands that they may be extended for doing good works, not for evil doing; my eyes, that they may see truth, and may not become licentious; my ears, that they may listen to Your commands and be closed to all depravity; my nostrils, that they may smell the sweetness of Your salvation, not the odors of slothfulness; my mouth, that it may taste praises and thanksgiving, and not speak haughtily and utter falsehoods”

Drawing the sign of the Cross on the forehead, then on the breast and then on the left and right shoulders, speaks of the Lord Christ. He came down to earth from on high and took our human race from darkness and shadows, (typified by the left shoulder), into the right path and light (the right shoulder). We make the sign of the Cross with one finger (the forefinger), to point to the fact that Christ, Who was crucified for us, is One. With this noble sign which conquered Satan, the accursed, all the devils will flee—that is, if you perform the act in true faith.

If crossing oneself has noble meanings and abundant benefits, what would most of the public, who do not do it right either out



of habit, ignorance or in carelessness, say? Let it be known that doing it this way brings no benefits whatsoever.

Since we have spoken of the Cross, let us give the reason why we bow before it. Bowing is of various kinds. For instance, we bow down to God in recognition of His might, and also we bow to others. But what a great difference there is between the two acts of bowing down. When we bow to God, we bow in dutiful worship before the Divine Majesty. When we bow to a king or a lord or master, for example, or to one another, we bow to show respect which is due as a way of recognizing differences in ranks.

Since in the Cross we envisage Christ crucified, and Christ is our God, we bow down before the Cross as we do before Christ, for the former was the particular means the Savior used for our redemption. The Cross is our pride, as Apostle Paul says, and also the banner of Christianity, the Symbol of Salvation- the Tree of Life. With the Cross the sanctification of all the Holy Sacraments is completed. Great miracles have been worked and are always being

worked with it. It was in the Cross that the Gracious Redeemer revealed His great love for us. The Cross will also herald His Second Coming, when true worshippers will be crowned with glory and unbelievers put to shame.

There are three forms of bowing in worship: Inclining the head, bending forward from the waist, and kneeling. Inclining the head will be observed whenever the priest at Holy Mass says: **"Bless, O Lord, Your people, bowing before Your Majesty"**, or the deacon says: **"Let us bow our heads before You, O our Lord and God."** We bow down our heads also whenever the precious name of Jesus is mentioned.

Bowing from the waist is the form used in all services from Resurrection Day to Pentecost, on Sundays, the feasts of the Lord, and on the day of taking Holy Communion. We should also bow before the Elements (Holy *Qoorhono*) and the Cross. Kneeling is the form used on the other days of the year.

The condition of true bowing is that the soul must take part in it together with the

body in accordance with John 4:24 "*God is spirit and those who worship Him must worship in spirit and truth.*" It is befitting also, at the beginning and conclusion of prayer, to kiss the Holy Gospel for blessing and paying respect. As for facing the east, it is instated by Apostolic law. For the coming of the Lord will be as the lightning which shines from the East and is seen at the West. Let us look forward to this and be always in readiness. (See the Laws attributed to Mordey in the Didascalia of the Apostles).

Furthermore, the East alone, from among all other cardinal points, is mentioned numerous times in the Holy Book of God: *...from the rising of the sun shall he call upon my name.*" (Isaiah 41:25); *Therefore in the East give glory to the Lord*" (Isaiah 25:15). The star which rose to the sight of the Magi was seen in the east (Matthew 2:2). The glory of the Lord came by the gate which faced the east (Ezekiel 44:2). Malachi tells us: *"But for you who fear my name the Sun of Righteousness shall arise, with healing in its wings."* (Malachi 4:2). And so since Paradise is in the East, we should reflect on this in our

prayer, longing for our own original state of happiness. In addition to this, the oldest temples and churches, including even the ones founded in the Apostolic era, have always faced the East.

We close this Chapter by showing the benefits of attendance at the exalted Divine Liturgy, which is the best type of worship and most revered prayers that can be raised to the Lord of Lords. It is, further, a Sacrifice of Thanksgiving and Atonement. It is in fact most rewarding and befitting to hear it each day if possible, and a must on Sundays and Feast Days. By our attendance at Mass we reverence these days, fulfill the Church's bidding, and receive abundant graces. Anyone who neglects this spiritual duty which is one of the most important obligations of Christians, commits a grave sin and loses numerous graces.

Attendance at Mass must be with utmost awe, adoration and total reverence together with strong faith, firm hope, divine love, utmost yearning, godliness, passion, and particularly spiritual modesty. People present must gaze at the Divine Mysteries, listening with all comprehension to the

divine words and pondering this great and wondrous Mystery- the Mystery of Mysteries- and the awesome Holy of the Holies. They must do so joining the multitudes of Angels, which surround the Holy Altar and glorify God of love and compassion, the Lamb of God slain for the salvation of men. Let them control their senses against all recklessness, and fast before the Mass. Let them guard themselves against conversation, looking at or listening to all that disrupts, and against every evil and vain thought that distracts their mind and takes it away from the Church.

Let them unite in intent with the celebrating Priest who is the mouthpiece of the Church and a mediator between God and people pleading forgiveness on their behalf.

It is noticed that most of the prayers at Mass are addressed to the Eternal Father. With these prayers, we perform to His Majesty the duties of worship, adoration, and thanksgiving for all His gracious goodness to us, asking Him for mercy, forgiveness, the grace of Mass and salvation, and all the graces we need. We also ask that God's goodness be poured in never-ending



stream upon all living believers, and His dew of mercy upon the faithful departed, all for the Sake of His beloved Son, Who gave Himself for us.

During the Mass one should not pray the canonical or personal prayers save saying from time to time, **“Have mercy upon us, O Lord.”** By saying this one means that he repents of all that he has committed of sins and asks God’s pardon. The word **“Amen,”** too, is thus used, to mean **“Truly”** or **“So be it.”** It is an intimation that they are paying close attention and believing all that is being said by the Priest, and the Deacon, who are, as it were, standing in their stead, and pleading with the Almighty to answer their petition.

As for the general canonical prayers, they should be said before the Mass, if they were not said at the designated time. If a worshipper has come late, coming into the church after the Mass has started, let him confine himself to drawing the sign of the Cross, and say his own prayers after Mass is finished. If his late-coming has been unavoidable and is of rare occurrence, and he comes in a yearning Christian spirit,

being present for only part of the Mass, he will receive the reward as that of those who were present throughout. For God regards the hearts and intentions. However, every effort should be made to attend the whole Mass, for the Divine Liturgy is celebrated only one time a day in our Church.

The congregation is required also to bow their heads fourteen times in the course of the Mass, as follows:

1. When the deacon, after giving the Holy Peace, says:

قُمْعِي نَحْوَ مَبْعُوسٍ مِّنْ هَالِكِينَ.

“Let us bow our heads before You, O our Lord and God.”

2. When the Priest, giving the first blessing, says,

سَعِدَا، اِلٰهًا اُطَا..

“May the love of God the Father” and so forth.

3. At reciting the Essential Words.

حَيِّ حَيِّ قُلًّا اِهْهَتَا.

4. When the Deacons say:

وَسَمِّحْ لَنَا يَا اَللّٰهُ اَسْبَحْ فَا حُو  
مَعْسِي...

“Have mercy upon us, O God Almighty. To You we offer praise, You do we bless, You do we worship...”

5. At the decent of the Holy Spirit.

حَيِّ هَيِّ هَيِّ اَللّٰهُمَّ اِنَّا نَسْتَعِيْظُكَ بِرُوحِكَ الْقُدُّوسِ

6. At the second blessing, when the Priest says,

اَللّٰهُمَّ اِنَّا نَسْتَعِيْظُكَ بِرُوحِكَ الْقُدُّوسِ...

“May the mercies of God Almighty...”

7. At the elevation of the Holy Bread, when the Priest says silently:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْظُكَ بِرُوحِكَ الْقُدُّوسِ

“And He rose from the grave on the third day”.

8. When the deacon, after the Lord's Prayer, says:

حَيِّ هَيِّ هَيِّ اَللّٰهُمَّ اِنَّا نَسْتَعِيْظُكَ بِرُوحِكَ الْقُدُّوسِ...



“Before we partake of the Holy Mysteries let us bow our heads before the Merciful God.”

9. At the third blessings, when the Priest says:

اَللّٰهُمَّ اِنِّسْ عَلَيْنَا وَرَحْمَةً وَبَرَكَاتٍ

“May the Grace and Mercy of the Holy Trinity” and so forth.

10. During the elevation (or procession) of the Divine Mysteries.

حَمْدًا لَكَ يَا اَللّٰهُمَّ

11. When the Elements are being raised and the Priest turns to the people, or steps down from the Altar to serve them, or utters thanks with the words,

مَعْدًا لَكَ يَا اَللّٰهُمَّ

“Glory be to You, Glory be to You...”

12 When he returns to the Altar with the Elements, and the Deacons say:

لَكَ يَا اَللّٰهُمَّ

“Before You The whole Creation Kneels...”

13. When the deacon says:

مَعَهُ، بَعْضُهُمْ لِوَيْلَاةِ حَكَمٍ...

"Having partaken of these Holy Elements, let us bow down our heads before You, O our Lord and God."

14. At the final blessing and the dismissal.

الْحَمْدُ حَمْدًا...

At the time of receiving the Holy Communion, if a Christian worshipper feels unworthy and unprepared, he must partake with spiritual yearning asking Christ to grant the grace of worthiness and preparedness to eat the Bread of Life and drink the Cup of Salvation. No one should leave the Church before receiving the blessing of the Priest for dismissal.

Let the Mass be concluded with giving thanks to the gracious Lord for the grace of enjoying the Heavenly Table, or for attending the Holy Mass and asking His graciousness to sanctify our thoughts, words, works, and in general, our souls and bodies.

## CHAPTER 8

### Canonical Public Prayer

When the time of prayer arrives it is incumbent on every believer, clerical and lay alike, to come to the Church reciting on the way seven verses from the twenty-fifth psalm:

لَعَلَّامُ مَدِينَا نَحْمَدُكَ وَأُشْكِي. إِلَهِي دَا  
 هُحِينَا لَا أُحْسِنُ. لَا تَعْلَمُوهُمْ. حَكَمُ  
 حَكَمِكَ خَس. هُوَ قُلُوبُكَ وَصَفَحَتْنِي خُ  
 تَحْمَلُوهَا. تَحْمَلُوهَا. حَقْلًا حَصَنَةً  
 أَوْسَدُ مَدِينَا مَدِينَةٍ مَحْتَكِبَةٍ أَوْ  
 وَجَنِي حَقْمَعْدَمٍ هَالَقِي. مَهْلًا وَاب  
 هُوَ إِلَهِي هَفْنَمِي. هَلِي مَهْلًا حَقْم  
 نَم. أَلَا وَجَنِي مَدِينَا وَصَفَحَتْنِي وَجَنِي  
 هَلَقُومٍ. هَلَقُومٍ هَلَقُومٍ لَا لَأَلَا وَجَنِي  
 أَلَا أَلِي هَلَقُومٍ وَصَفَحَتْنِي هَلَقُومٍ  
 هَلَقُومٍ هَلَقُومٍ

“To You, O Lord, I lift up my soul. O my God, in You I trust; let me not be put

to shame; let not my enemies exult over me.

Let none that wait for You be put to shame; Let the wicked be ashamed with their vanity. Show me Your ways, O Lord; teach me Your paths. Lead me in Your truth and teach me; For You are my God and my Savior; On You do I wait all the day. Remember, O Lord, Your tender mercies and Your loving kindness; for they have been from the beginning. Remember not the sins of my youth, but, according to Your abundant mercy remember me, for Your goodness' sake, O God."

It is good if one can say the whole Psalm. If not, the foregoing verses are enough until one reaches the church. If these are not known by heart, one can well repeat over and over, the following verse: "Show me Your ways, O Lord; teach me Your paths."

On entering the Church one should say, bowing before the altar or the Cross:

حَسْبُكَ اللَّهُ يَا خَلِّدُ. هَمِّمْ حَامٍ وَحَبِّ  
 مَهْجًا. مَلَأَ مَعِينًا مَعَاكَ قُلُوبًا وَسَهْلًا  
 حَبِّ

"Into Your house, O God, I have entered, and before Your throne I have knelt. O Heavenly King, forgive me all wherein I have sinned against You."

Before you begin your prayer, O believer, think on Paradise of Eden, and remember that your human race was there when it was in a state of grace, and that sin stripped it of the robe of grace and expelled it from Paradise in shame. So remember your own sins and weep for them with a submissive heart. Know that it is sin alone which expels you from the Kingdom and drives you away from God. Imagine that you are standing in the presence of the Lord Jesus Christ and that He is before you on the Cross. Remember your standing before His dreadful throne on that Day when He shall judge the worlds. Think, if even the righteous then are fearful, what will be the state of sinners? Stand, while you pray in His presence, like that tax collector, in

complete fear, awe and solemnity, and start your prayer saying:

مَهْمَا مَبْعَا، وَكَلَا

The First Station (*Qaumo*) of The Night

قَمُّ أَوَّلَا هَذَا هُوَ مَا مَبْعَا مَبْعَا

عَمَّا ❖

“In the name of the Father, the Son, and the Holy Spirit, One True God.”

Then,

مَبْعَا مَبْعَا مَبْعَا. هَذَا سَلَامًا. مَكِي  
أَمِي عَمَّا هَذَا أَمَحْتَدَم. أَمَحْمَدًا  
حَمْدَهُمَا. حَنِي وَبَلَا هَذَا حَقَّقَهُ وَهَذَا ❖

“Holy, Holy, Holy, O Lord Almighty. The heavens and the earth are full of Your praises. Glory in the highest. Blessed is He Who did come and Who shall come in the name of the Lord. Glory in the highest.”

Then,

مَبْعَا كَلَا. مَبْعَا سَلَامًا. مَبْعَا لَأ  
مَبْعَا. وَأَنْ لَحَد سَلَفِي. أَلَا وَبَعْدَكَ.



مَبْعَدُ الْإِلَهِ. مَبْعَدُ سَلَامًا. مَبْعَدُ لَأ  
 مُنْعَالًا. وَأَنْ لَّاحِدَ سَلَامًا. أَلَاؤُصَدِّكَ.  
 مَبْعَدُ الْإِلَهِ. مَبْعَدُ سَلَامًا. مَبْعَدُ لَأ  
 مُنْعَالًا. وَأَنْ لَّاحِدَ سَلَامًا. أَلَاؤُصَدِّكَ ❖  
 مِنْ أَلَاؤُصَمِ حَلَس. مِنْ سَمْعٍ هَوَس  
 حَلَس. مِنْ مَقْلًا أَعْمَلًا هَرْجَلًا  
 هَلَاؤُصَدِّكَ. عَمَلًا حَلَس. عَمَلًا حَلَس  
 حَمَلًا. عَمَلًا حَلَس. عَمَلًا حَمَلًا. عَمَلًا حَمَلًا  
 حَمَلًا حَمَلًا. حَمَلًا حَمَلًا ❖

“Holy are You, O God. Holy are You,  
 O Almighty. Holy are You, O Immortal.  
 You Who were crucified for us, have  
 mercy upon us. Holy are You, O God.  
 Holy are You, O Almighty. Holy are You,  
 O Immortal. You Who were crucified for  
 us, have mercy upon us. Holy are You, O  
 God. Holy are You, O Almighty. Holy  
 are You, O Immortal. You Who were  
 crucified for us, have mercy upon us

Our Lord have mercy upon us. Our  
 Lord have compassion and mercy upon  
 us. Our Lord accept our service, and our  
 prayers, and have mercy upon us. Glory

to You, O God. Glory to You, O Creator. Glory to You, O Christ the King, Who have compassion on the sinners, Your servants. Bless me O Lord (*Barekhmor*)."

Then the Lord's Prayer:

رَحْمَةً لِّكَ  
 اَتَمِّمْ بِرَحْمَتِكَ. تَدْعُكَ مَعْنَى. اَلَا  
 مَلِكُكُمْ. تَدْعُكَ رَحْمَتِكَ. اَتَمِّمْ بِرَحْمَتِكَ اَد  
 حَاوِجًا. اَد كَيْ كَسْبًا وَهَمَمَةً مَعْنَى.  
 وَهَمَمَةً كَيْ سَعَتِهِ سَلَامَةً اَتَمِّمْ اَد سَيِّ  
 مَحْمَدٍ كَسْبَتِهِ. هَلَّا اَحْلَى كَسْبَتِهِ. اَلَا  
 قُرْ اَكَيْ مَعْنَى. مَعْنَى. مَعْنَى. مَعْنَى.  
 مَلِكُكُمْ سَلَامَةً اَتَمِّمْ اَتَمِّمْ اَتَمِّمْ.  
 اَتَمِّمْ.

"Our Father, Who are in Heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day the bread of our need, and forgive us our debts and our sins, as we also forgive our debtors, and admit us not into temptation, but deliver us from the evil one. For Yours is



the Kingdom, Power and Glory, forever and ever. Amen."

مَعْمَا لَوْسَا وَكَلْسَا

The Second Station (*Qaumo*) of the Night:

حَم مَلَأَ جَا وَبَعْمَا نَعْمَا نَعْمَا: حَسْبُ  
 أَعْنِي وَمُنَا مَعِ أَلَاؤِي حُكْم. حَسْبُ  
 أَعْنِي وَمُنَا مَعِ أَلَاؤِي حُكْم. مَحْزَر  
 أَعْنِي وَمُنَا مَعِ أَلَاؤِي حُكْم.

"With the Angels in heaven, we cry saying: 'Blessed is the honor of the Lord from His place forever. Blessed is the honor of the Lord from His place forever. Blessed is the honor of the Lord from His place forever.'"

Bow down every time you say: "Blessed is...", then stand erect and say,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الْحَلَمُ قَبْلَهُ مَحْدَنُ عَقْبٍ خَالِصٍ.  
 عَهِدًا كَرِيمًا. عَهِدًا كَرِيمًا. عَهِدًا  
 كَرِيمًا. الْحَلَمُ خَالِصٌ ذَوِي عَظَمَةٍ وَجَعَلَهُ

“O Holy and Glorified Trinity have mercy upon us. O Holy and Glorified Trinity have mercy upon us. O Holy and Glorified Trinity have compassion and mercy upon us. Holy and Glorified are You forever. Holy and Glorified are You forever. Holy are You and Your Name is blessed forever and ever. Glory to You our Lord. Glory to You our Lord. Glory to You our Hope forever. Bless me O Lord.” (*Barekhamor*). Then:

“Our Father, Who are . . .” (and so forth).

مَعْمَا اَحَدًا، وَحَدًا

## The Third Station (*Qaumo*) of the Night

The third *Qaumo* is the same as the second; recite it and then proceed singing the *Halleluia* three times, making the sign of the Cross:

ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ

Halleluia, Halleluia, Halleluia. Glory  
 be to You, O God. Halleluia, Halleluia,  
 Halleluia. Glory be to You, O God.  
 Halleluia, Halleluia, Halleluia. Glory be  
 to You, O God. Have pity on us through  
 Your mercy, O Compassionate One. O  
 Lord Have mercy upon us and help us."

Then say, drawing the sign of the Cross,

ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ  
 ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ ܠܠܗܐ

"Glory be to the Trinity. Glory be to  
 the Trinity. We glorify the Eternal and  
 everlasting Trinity, at all times."

Then recite the fourth station (*Qaumo*)  
 beginning with the Angelic Hymn,  
 composed by Mor Athanasius of Alexandria,

and translated into Syriac by Mor Paulos, Bishop of Edessa, the Translator of antiphons (*Ma'nyotho*):

### The Angelic Hymn

اَعْدَسَا لِلْاَلِهَةِ حَمْدُهُمَا هَلْلا اَوْحَا  
 مَلَكًا مَعِيًا مَهْدًا هُحَا اَحْبَتِيَا.  
 مَعْمَسِي كِي. مَحْنَسِي كِي. مَحْنَسِي  
 كِي. مَعْلَكَا مَعْمَا مَعْمَسِي كِي.  
 مَعْمَسِي كِي مَهْلَا وَحْمَا مَعْمَا مَلَكِي.  
 مَعْمَا حَمْدًا مَلَكًا مَعْمَا اَلِهًا اَحَا اَسْب  
 حَا. مَعْمَا اَلِهًا حَمْدًا سَبْمَا مَعْمَا  
 حَمْدًا وَهْمَا مَعْمَا. مَعْمَا اَلِهًا اَحْمَدُهُمَا اَلِهًا حَمْدًا  
 مَعْمَا وَحْمَا. مَعْمَا اَلِهًا اَحْمَدُهُمَا مَعْمَا  
 مَعْمَا وَحْمَا. اَلِهًا اَحْمَدُهُمَا مَعْمَا  
 اَحْمَدُهُمَا مَعْمَا مَعْمَا وَحْمَا رَحْمَةً كِي  
 اَوْحِي مَعْمَا حَمْدًا. مَعْمَا مَعْمَا مَعْمَا  
 مَعْمَا وَحْمَا. مَعْمَا اَلِهًا اَحْمَدُهُمَا مَعْمَا  
 وَحْمَا مَعْمَا. مَعْمَا اَلِهًا اَحْمَدُهُمَا مَعْمَا  
 مَعْمَا مَعْمَا حَمْدًا وَحْمَا مَعْمَا.



of Your glory, Lord, Creator, Heavenly King and God Father Almighty. Lord God, the Lamb of God, the Son and Word of the Father, Who takes up, yea, took up the sin of the world, have mercy upon us. He, Who takes up, yea, has taken up the sin of the world, incline Your ear and accept our petition. O You, Who sit in glory on the right hand of His Father, spare us and have mercy upon us. For You alone are Holy, You alone are Lord, O Jesus Christ, with the Holy Spirit. O glory of God the Father, at all times, and all the days of my life I bless You and praise Your holy name which is blessed forever, and which is now and ever shall be. Blessed are You, O Lord Almighty, God of our fathers. Your name is glorious and magnified with praises forever. Glory is becoming You and praise is befitting You, O You God of all and Father of Truth, with Your Only-Begotten Son, and with the Living Holy Spirit, now and at all times, forever. Amen.

O Lord, Jesus Christ, close not the door of Your mercies on our faces, Lord.



We confess that we are sinners, have mercy upon us. Your love made You to descend from Your place unto us, my Lord, that by Your death, our death has been abolished; have mercy upon us."

Then say the Trisagion:

قُبْعِدْ لِّلَّهِ ...

"Holy are You, O God..."

رَحْمَةً وَرَحْمَةً

### MORNING PRAYER

The Canonical Morning Prayer consists of two Stations or *Qaumos* of Trisagion, the first follows the Angelic Hymn, and the second is preceded by the following:

هُدْ حَمْدُهُ لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ  
 مَدِينًا حَمْدُهُ حَرَفًا لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ  
 حَمْدُهُ لِّلَّهِ. مَدِينًا حَرَفًا لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ  
 وَحَرَفًا لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ. مَدِينًا حَرَفًا لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ  
 وَحَرَفًا لِّلَّهِ. مَدِينًا حَرَفًا لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ  
 وَحَرَفًا لِّلَّهِ. مَدِينًا حَرَفًا لِّلَّهِ: وَحَمْدُهُ لِّلَّهِ



ذِيهِهِ. قُلْنَا مَعًا بِحُبِّ قَبِيْلَا.  
 أَلَا تُعَذِّبُ  
 قَوْمَ قَبِيْلَةِ الْإِسْرَافِيَّةِ ...

"It is good to give thanks to the Lord,  
 and to sing unto Your most high name  
 praises, and to proclaim in the morning  
 Your grace, and Your faithfulness in the  
 nights. O Lord, in the morning shall You  
 hear my voice and in the morning shall I  
 be ready and appear to You. O Lord have  
 mercy upon Your people. O Lord absolve  
 and forgive the sins of all of us. O Holy  
 One stretch forth Your right hand  
 towards us and heal our illness for Your  
 holy name's sake, have mercy upon us.

Then: "Holy are You, O God...etc"

رَحْمَةً بِأَحَدِ عَتَمِ

### Third Hour Prayer

This prayer consists of two stations  
 (*Qaumos*) of the Trisagion. The first one  
 follows the Morning Prayer, and the second  
 after reciting the ritual prayer.



ܡܠܝܚܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
 ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

“By the prayer of Your Mother, who brought You forth, and of all the Saints, I will exalt You, my Lord and King, the Only Begotten Son, and the Word of the Heavenly Father; Who are in Your nature immortal; Who by His grace was pleased and came for the life and for the salvation of the human race. And He was incarnate from the holy, glorious, and pure Virgin Mother of God, Mary; Who, without change, became man and was crucified for us, Christ our God; Who, by His death, trampled and killed our own death, and is one of the Holy Trinity; Who, together with His Father and His Holy Spirit, is worshiped and glorified, have mercy upon us all.”

Then: “Holy Are You, O God...etc.”

Know that this second *Qaumo* preceded by the aforementioned Petition should be performed on the days of the Great Lent, and during the fast of Nineveh, and at times when Mass is not attended. However, if

Mass is attended, one is not obligated to recite it as it is recited at the beginning of Mass. In this case, the Noon Prayer shall consist of one *Qaumo*, only

رَحْمَةً وَرُحْمًا

## EVENING SET OF PRAYERS

(Vespers)

وَالْحَمْدُ

### The Prayer of the Ninth Hour

This prayer, too, consists of two Stations or *Qaumos* of the Trisagion. The first is to be said at the beginning of the Prayer, and the second at end of the ritual prayer of the Ninth Hour

### The Prayer of Evening Hour

(Sunset Prayer)

This prayer also consists of two *Qaumos* of Trisagion. The first one is to be said at the end of the Ninth Hour Prayer, and the second follows the ritual prayer of the Evening Hour preceded by the following:

مِّنْ تَعَمُّدٍ صَفِيًّا لَّوْحًا وَتَضَعُ لِّلْإِسْمِ  
 خَافَتِ مَنِي. مَهْلًا سَبْعَ مَهْمَنِي.  
 أَلَاؤُصْعِكِي. نَعْبُ أَسْمُ مَعِ أَلَاؤُزِ رَأُوبِ  
 مَنِي وَحَبِ مَعَامِ الْإِحْلَافِ مَعْدَلِ.  
 أَلَاؤُصْعِكِي ❖ مَبْعَدُ الْكَلَا...

“O Lord, Jesus Christ, close not the  
 door of Your mercies on our faces, Lord.  
 We confess that we are sinners, have  
 mercy upon us. Your love made You to  
 descend from Your place unto us, my  
 Lord, and thus our death has been  
 abolished; have mercy upon us.”

Then say the Trisagion: “Holy are You,  
 O God...”

رَحْمَةً وَهَمْلًا وَهَمْلًا وَهَمْلًا

COMPLINE (*Sootoro*)

Or

(Prayer on Retiring)

There is only one *Qaumo* of Trisagion  
 “Holy are You, O God...” in the *Sootoro*  
 or Compline Prayer recited at the end of the





مَعْمُورٌ مَلَكًا . لَا أَمْنَهُدْ كُيْ جَعْلًا ❖  
 مَعْمُورًا لَا أَمْنَهُدْ لَحْمِيَّ مَلَكًا مَعْمُورًا  
 وَجَعْلًا جَعْلًا بِقَبْلِ جَعْلًا ❖ وَنَهْنَهُدْ  
 جَعْلًا أَوْ سَلَامٌ مَلَكًا مَلَا وَجَعْلًا  
 تَعْمُورًا ❖ وَلَا أَمْلًا جَعْلًا مَلَكًا  
 جَعْلًا جَعْلًا مَلَا مَعْمُورًا جَعْلًا ❖ مَلَا  
 أَوْ مَلَا مَلَا مَلَكًا مَعْمُورًا وَجَعْلًا  
 أَفْرَجَةً مَعْمُورًا ❖ مَعْمُورًا وَجَعْلًا  
 تَعْمُورًا مَعْمُورًا مَلَكًا مَعْمُورًا  
 جَعْلًا ❖ أَعْمُورًا مَعْمُورًا مَلَكًا  
 تَعْمُورًا مَعْمُورًا أَعْمُورًا ❖ مَعْمُورًا  
 مَعْمُورًا مَلَكًا أَوْ مَعْمُورًا جَعْلًا ❖  
 أَعْمُورًا مَلَا مَعْمُورًا مَلَكًا مَعْمُورًا  
 مَعْمُورًا ❖ مَعْمُورًا مَعْمُورًا مَلَا  
 مَلَكًا لَا مَلَا وَجَعْلًا جَعْلًا ❖ لَا  
 مَعْمُورًا مَعْمُورًا مَلَكًا لَا مَلَا مَعْمُورًا  
 ❖ مَعْمُورًا مَعْمُورًا مَلَكًا مَعْمُورًا  
 مَعْمُورًا ❖ مَعْمُورًا مَلَا مَلَا مَعْمُورًا



הַלְלֵהוּ כָּאֵחָד מִלְּפָנָיו לֹא תִסָּבֵר ❖ אֲפֹ  
 מֶה זֶה דְּלִלָּא הַלְלֵהוּ מִנָּא בְּתֵינָן מִן  
 דְּלֵיהּ חֲתִימָא ❖ תְּהֵי יַעֲרֵי מִנָּא הַלְלֵהוּ  
 תְּהֵי מַעֲרֵי מַעֲרֵי ❖ מַעֲרֵי מַעֲרֵי  
 חֲלִימֵהּ הַלְלֵהוּ חֵי מָלְא מַעֲרֵי לֵהּ  
 חֲחֵי

“He Who dwells (sits) in the protection  
 of the Most High *Halleluia* and under the  
 shadow of God is praised. Say to the  
 word, my refuge *Halleluia* God You are  
 my fortress in Whom I trust. For he shall  
 deliver you from the snare of stumble  
*Halleluia* and from vain talk. He shall  
 save you with His feathers, and under His  
 wings shall you be protected *Halleluia*  
 like armament His truth shall enclose  
 you. Fear not the terror of the night  
*Halleluia*, nor the arrow that flies by day,  
 nor the word that walks in darkness;  
*Halleluia* nor the wind that blows at noon.  
 thousands shall fall at Your side  
*Halleluia* and ten thousand at Your right  
 hand; but they shall not come near You.  
*Halleluia*. Only with Your eyes shall You

behold, and see the chastisement of the wicked. *Halleluia.* Because You, Lord, are my Trust; Who put Your habitation in the most high place, *Halleluia* no evil shall come near You, and stroke shall not come near Your dwelling *Halleluia.* For He shall give His Angels order about you, to keep you in all your ways. *Halleluia.* They shall bear you up on their arms, lest your feet stumble *Halleluia.* You shall tread upon the snake and the adder; the lion and the dragon shall You trample under feet *Halleluia.* Because he seeks me, will I deliver him and will strengthen. Because he has known my name, he shall call upon me, and I will answer him. *Halleluia.* I will be with him in trouble; I will strengthen him, and honor him. *Halleluia.* With long life will I satisfy him, and show him my salvation. *Halleluia.* I will lift up my eyes unto the mountain, from whence comes my help. *Halleluia.* My help comes from the Lord, Who made heaven and earth. *Halleluia.* He will not suffer your foot to stir. He that keeps you will not slumber. *Halleluia* Neither shall slumber nor sleep He that

keeps Israel. *Halleluia.* The Lord is Your keeper. The Lord shall shade you over by His right hand. *Halleluia.* The sun shall not smite you by day, nor the moon by night. *Halleluia.* The Lord shall protect you from all evil. He shall preserve your soul. *Halleluia.* The Lord shall preserve your going out and your coming in, henceforth forevermore. *Halleluia.* Unto You glory is due, O God. Bless my Lord."

Then follows the Collect of Saint Severius:

مَدِينَا وَمَدِينَةِ هَذِهِ

بَدَدَ حَقِّهِ وَبَدَدَ اسْمِهِ هَلَاكَ  
وَحَقِّقَتُهُ وَبَدَدَ اسْمِهِ هَلَاكَ  
حَكْمُ عَمَلٍ هَلَاكَ عَمَلٍ هَلَاكَ  
وَحَقِّقَتُهُ وَبَدَدَ اسْمِهِ هَلَاكَ  
حَكْمُ عَمَلٍ هَلَاكَ عَمَلٍ هَلَاكَ  
وَحَقِّقَتُهُ وَبَدَدَ اسْمِهِ هَلَاكَ  
حَكْمُ عَمَلٍ هَلَاكَ عَمَلٍ هَلَاكَ  
وَحَقِّقَتُهُ وَبَدَدَ اسْمِهِ هَلَاكَ



“O You Who sit in the shelter of the Most High, do You shield us beneath the wings of Your mercy. O Lord have mercy upon us. You Who hear all, do You hear in your pity the supplication of Your servants. Give us, O Christ, our Redeemer, a peaceful eventide, and a night of righteousness. For You are the glorious King. To You our eyes are lifted. Absolve our sins and debts, and have mercy upon us both in this world and in that to come. Your mercies may shield us O Lord, Your grace may protect us and may Your Cross keep us from the Evil One and his army. May Your right hand cover us all the days of our life, and Your peace reign amongst us. And give You hope and salvation to all the souls who beseech you through the prayer of Mary Your mother, and all of Your Saints. Forgive O God my transgressions and have mercy upon me. Blessed is the honor of the Lord from His place forever. Blessed is the honor of the Lord from His place forever. Blessed is the honor of the Lord from His place forever. O Holy and Glorified Trinity have mercy upon us. O



Holy and Glorified Trinity have mercy upon us. O Holy and Glorified Trinity have compassion and mercy upon us. Holy and Glorified are You forever. Holy and Glorified are You forever. Holy are You and Your Name is blessed forever and ever. Glory be to You our Lord. Glory be to You our Lord. Glory be to You, our Hope forever. Bless my O Lord (*Barekhmor*)."

Then, "Our Father, Who are . . ."

مَنْعًا وَمَعْنًا

مَعْنًا وَمَعْنًا حَبِّ اللَّهِ أَحَا أَسْبَ فَا  
حَبِّهِ وَأَعْمًا وَأَوْحَا وَأَجَلِي أَلْحَبِ  
وَمَدَّيْتِي وَأَلَا مَدَّيْتِي. حَبِّ مَدَّنَا مَعْنًا  
مَعْنًا سَبَّحْنَا وَأَلْحَا. وَأَعْمًا وَأَلْحَا  
مَبْرُكًا وَأَلْحَا. وَأَعْمًا وَأَلْحَا. وَأَعْمًا  
أَلْحَا مَدَّنَا وَأَلْحَا مَدَّنَا. وَأَلْحَا  
حَبِّهَا وَأَعْمًا وَأَلْحَا. وَأَعْمًا  
فَا. وَأَعْمًا وَأَلْحَا. وَأَعْمًا  
فَعْمًا. وَأَعْمًا وَأَلْحَا. وَأَعْمًا

مَبْعَا وَمَعِ مَدْنَم حُدَّهَلَا مُلْبَا لَلَا.  
 ۞۞۞۞ دَنْعَا. ۞۞۞۞ لَلَا د سَلْفَم حَقْمَس  
 قَبْلَمَس قَلْمَس. سَع ۞۞۞۞ ۞۞۞۞  
 ۞۞۞۞ حُدَّهَلَا قَقْمَس ۞۞۞۞ ۞۞۞۞.  
 ۞۞۞۞ ۞۞۞۞ مَعِ مَصْلَا ۞۞۞۞. ۞۞۞۞  
 ۞۞۞۞ حَقْمَسَا ۞۞۞۞ حَقْمَسَا حَقْمَسَا ۞۞۞۞  
 ۞۞۞۞ ۞۞۞۞ ۞۞۞۞ ۞۞۞۞. ۞۞۞۞ ۞۞۞۞  
 مَبْعَا ۞۞۞۞ مَدْنَا مَصْلَا ۞۞۞۞. ۞۞۞۞  
 ۞۞۞۞ ۞۞۞۞. ۞۞۞۞ ۞۞۞۞ ۞۞۞۞  
 ۞۞۞۞ حَقْمَسَا مَبْعَا ۞۞۞۞ ۞۞۞۞  
 ۞۞۞۞ ۞۞۞۞ ۞۞۞۞ ۞۞۞۞ ۞۞۞۞  
 ۞۞۞۞. ۞۞۞۞ ۞۞۞۞ ۞۞۞۞ ۞۞۞۞  
 سَبْلَا ۞۞۞۞ ۞۞۞۞ ۞۞۞۞. ۞۞۞۞

## THE CREED

### (The Law of Faith)

The Creed is to be recited at the conclusion of Prayers both morning and evening, before retiring, and in the Mass:



“We believe in one God, Father Almighty, the Maker of heaven and earth, and of all that are visible and invisible. And in one Lord, Jesus Christ, the Only Begotten Son of God, Who was born of the Father before all the worlds; Light of Light, very God of very God; born, not made; consubstantial with the Father; by Whom all was made; Who for us men and for our salvation descended from heaven and was incarnate of the Holy Spirit and from the Virgin Mary, Mother of God. And became man and was crucified for us in the days of Pontius Pilate, and suffered, died, and was buried, and rose the third day according to His will, and ascended to heaven, and sat on the right hand of His Father; and He shall come again with great glory to judge the living and the dead; to Whose kingdom there is no end. And (we believe) in one Holy Spirit, Who is the quickening Lord of all, Who proceeds from the Father; and is worshipped and adored with the Father and the Son, Who spoke through the prophets and the Apostles: and in one Holy, Universal and Apostolic church.

We confess that there is only one baptism for the remission of sins, and we await the resurrection of the dead and the new life in the world to come. Amen. *Barekhmore* (Bless my Lord)"

### The Angelic Salutation

At the close of prayers, recite, if you wish, the Angelic Salutation, in honor of the Blessed Virgin:

سَلَامٌ عَلَيْكَ حَبْلُ دَاوُدَ مِنْ مَرْيَمَ  
 اَلْحَمْدُ اِلَيْكَ مِنْ خَصَّيْكِ. مَدْحًا اَيْدِي حَقًّا  
 وَمَحَنًا اَيْدِي قَاوَا وَحَنًا مِنْ مَعَد. اَمَّا  
 مَبْعَدًا مِنْ حَبْلِ اَللّٰهِ. رَحْمَةً  
 سَلَامًا وَمَا وَحَدَّ مَعًا. اَمِّنْ ❖

"Peace be unto you, O Virgin Mary, full of grace. The Lord is with you; blessed are you among women, and blessed is the fruit of your womb, our Lord Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

When you leave the church, bow before the Altar and the Living Cross and say:

قَمْعِي حَقًّا حَبْلًا مَبْعَدًا، اَللّٰهُ اَكْبَرُ

“Remain in peace, O Holy Church of God.”

### Summary of The Number of Stations (*Qaumos*) of Prayers.

The total number of *Qaumos* of the daily prayers is fifteen. The Morning Prayer, which includes the Night Prayer, the Morning Prayer, the Third Hour Prayer, the Sixth or Noon Hour Prayer (Sext), is performed in ten *Qaumos*. These are:

The Trisagion: **قَدِيسٌ قَدِيسٌ قَدِيسٌ** “Holy are you, O God...”

Then, two *Qaumos* of **حَمْدُكَ يَا رَبُّنَا** “Blessed is the honor of the Lord...”,

followed by **هَلِّلِيلِيَا** “Halleluiah Glory be to the Trinity...”

The Angelic Hymn, in which there are two *Qaumos*

Then: **لَبَّكُ يَا رَبُّنَا**

“It is good to give thanks to the Lord”  
(Two *Qaumos*)

Two *Qaumos* in each of the Third Hour Prayer and in the Sixth Hour Prayer

If you attend Mass, complete the Second *Qaumo* of the Sixth Hour Prayer, which begins with the petition of Mor Serverius, as you have already seen, and recite The Creed with the congregation. If you have not attended Mass, complete the last *Qaumo* and recite the Creed, concluding your prayer with the Salutation to the Virgin. **“Peace be unto you...”**.

The Evening Prayer, which includes the Ninth Hour Prayer, Vespers and Compline, consists of Five *Qaumos*. It begins with the Trisagion, followed by two *Qaumos* of the Ninth Hour and Vespers. Then <sup>٤٠</sup> <sup>٢٠</sup>

<sup>٥٠</sup> <sup>٤</sup> **“O Lord, Jesus Christ, close not the door of Your mercies...”** in which there are two *Qaumos*, followed by the Vesper Psalm, the Collect of Mor Serverius, the Creed, and conclusion with the Angelic Salutation.

In Night (Retiring) Prayer, repeat the *Qaumos* given, namely, the Trisagion, the two Psalms, the Supplication of Mor

Serverius, the Creed and the Salutation. As for Midnight Prayer, it is excellent if you can perform it at that hour.

These are the prayers enjoined on the public together with all the kneelings. They ought to say them in church. If it is not possible for them to perform them in church, let them recite them wherever they are. If kneeling is not possible, let them kneel in spirit. If its regular time gets by, let them observe them later, rather than neglect them and thus commit sin.

## CHAPTER 9

### Prayers Of The Great Lent

Public prayers during the Great Lent are performed in the Morning, at Noon and in the Evening, except on Sundays, Feasts and Saturdays.

Morning prayer includes Night, Morning and Third Hour prayers, with eight *Qaumos*, the last being concluded with the Creed. Noon Prayer consists of the Sixth Hour, the Ninth Hour and

Vespers <sup>وَصَلَاةٌ</sup> with six *Qaumos*, the last beginning with the supplication of Mor Serverius and the Creed. There will follow forty kneelings, in the first ten of which will be said, <sup>مِنْ</sup> <sup>مَعَاذُكَ</sup> “O Lord, have

Mercy,” in the second ten, <sup>مِنْ</sup> <sup>مَعَاذُكَ</sup>

<sup>مِنْ</sup> <sup>مَعَاذُكَ</sup> “O Lord, have mercy upon

us,” in the third ten, <sup>مِنْ</sup> <sup>مَعَاذُكَ</sup>

“O Lord have compassion and mercy





مَبْعَا أَسْمَؤُكَ حَقِّ حَقِّكَ، أَلْحَا وَكُرْ. مَنَا  
 وَنُصْرَ حَقِّكَ لِحَقِّكَ. مَنَا كَدْبُ  
 وَبِتْرَ لَا أَوْفَا هَلْعَهْم. حُرْ نَا أَعْدَا.  
 حُرْ قَا أَعْدَا. حُرْ قَا أَعْدَا.  
 أَلْحَا هَذَا هَذَا مَبْعَا لِحَقِّكَ.  
 آمين

"Make us worthy, O Lord of all, by  
 Your mercy to be kept this day in  
 righteousness unspotted by sin. Blessed  
 are You, O Lord, God of our fathers,  
 and exalted and glorious is Your name  
 forevermore. O my Lord, may Your  
 grace and mercy be unto us as our hope  
 is in You. Blessed are You. Teach us and  
 show us the way of your commandments.  
 Blessed are You. O Lord make us  
 perceive, by Your grace, the path of  
 Your laws. Blessed are You. O Holy  
 One, illuminate us with all the  
 brightness of Your light. Let Your  
 mercies, O Lord, be upon us  
 forevermore. O Lord, leave not and  
 forsake not the work of Your hands.  
 Glory is due to You. Adoration becomes

You. Praise befits You, O Father, Son, and Holy Spirit, evermore. Amen."

Then:

لُحْدُ لَحْمِهِ، وَنَمُ لَحْمُنَا: وَلَحْمُكَ لَحْمُنَا  
مَنْعًا لَحْمَهُ حَرَفًا لُحْمًا: هَمَّعْنَاهُ  
حَتَّىكَال.

"It is good to give thanks to the Lord, and to sing unto Your most high name praises, and to proclaim in the morning Your grace, and Your faithfulness in the nights" (Repeat 3 times).

Then say:

مُبْعَدُ الْإِلَهِ. مُبْعَدُ سَلَامًا. مُبْعَدُ لَا  
مَنْعًا، وَأَنْ لَحْمَهُ سَلَامًا، أَلَا، سَعْدَكَ.

"Holy are You, O God. Holy are You, O Almighty. Holy are You, O Immortal. You Who were crucified for us, have mercy upon us." (Repeat three times with kneeling)

مَنْعًا. مَنَعِي لَحْمًا، وَنَمُ. مَنْعًا مَنَعًا  
وَمَنْعًا مَنَعًا، وَنَمُ. مَنْعًا لَحْمًا، وَنَمُ  
مَنْعًا، وَنَمُ. مَنْعًا مَنَعًا، وَنَمُ  
مَنْعًا، وَنَمُ. مَنْعًا مَنَعًا، وَنَمُ



behold Your mercy and praise Your name. Have mercy upon me, for I have taken refuge in Your loving kindness. Grant me our Lord, as I have asked of You, a pure heart, and instill in my mind the wisdom of life from out of Your fullness. May the arm of the Spirit help me against the Evil One. Seal me with your name and save my life from destruction. I have loved Your fame, O Lord, and have followed after You. Put me not to shame, rather let Your right hand cover me, as You always do. All my will is only this: that I belong to You and serve You, O gracious and merciful Lord. From You have I received mercy and compassion; disappoint me not. Let my mind be enriched, in the likeness of merchants, from out of Your treasures. Give me to read the scriptures of Truth and to be instructed thereby. Your servant am I, O Lord, and the son of Your handmaid, grant me life in Your name. I have eaten Your Body and drunk Your Blood that through You, O my Lord, I might live. May Your Cross be a shield unto my person, against all harm.

In my prayer have I called upon You. Do You protect me with Your right hand. O Good Shepherd, make me a lamb of Your flock. Glory be to Your name, gracious Lord, King of Kings. May my petition stand as a sacrifice in the presence of Your majesty”.

حُصِّلًا، لِحُصِّلًا


مُحَلِّقًا، مَذْنِيَّ أَعْنَمَ،

### PETITION (*BO'OOTHO*) OF PENITENCE

A Penitential Prayer (abbreviated from the original) of *Malphono* Mor Ephraim *Sooryoyo* (The Syrian) to be recited at Retiring Prayer during the Lent (It is quite appropriate to be recited always before sleep):

“Grant me O my Lord, while I keep watch, to stand vigilantly before You; and if I fall asleep again, let my slumber be sinless. In my wake if I offend, by Your grace, my Lord, may I be absolved. In my slumber if I sin, may Your compassion be a pardoner. By the Cross

of Your meekness grant me a slumber of rest. Deliver me from evil dreams and from wicked imaginations. Give me the Angel of light that he may guard all my limbs. Save me from detestable lust by Your Living Body that I have eaten. By Your sacrifice on my behalf, stop Satan that he may not hurt me. Fulfill unto me Your promise, my Lord, and preserve my life by Your Cross. Encircle me with the fortress of your mercies like a protecting shield. Grant me O Lord, in Your mercy, that I hear and do Your will. Make me this evening safe and engaged in singing praise to You at night that I may give thanks to You upon waking up. O Jesus, Savior of the world, The True Light, have mercy upon us, in this world and in that which is to come. Amen."

Know that in the Passion Week the Trisagion  "Holy are You, O God..." and the Angelic Salutation are not to be recited. Instead, the following will be said, with the usual kneeling:



مَعْسَا وَحَسْبُهُ قَدْ مَعَّ لُحْسَب. مَحَلَا  
 اَمْعَمَلِي هَاوَسْعَدَكِي. ❖  
 كِي مَعْنِي اَمْعَمَسَا هَاوَسْعَم اَمْعَا هَاوَسَا  
 وَمَعْبَا هَاوَسَا هَاوَسْعَم. مَحَلَا سَهْلَا  
 وَمَعْبَا هَاوَسَا. مَحَلَا هَاوَسْعَم. هَاوَسْعَم  
 وَحَلَا وَتَحَلِي رَحْمَةً مَبْر حَام وَمَعْسَا.  
 مَعْسَا كِي مَعْنِي. مَعْسَا كِي مَعْنِي. مَعْسَا  
 كِي مَعْنِي. حَلَا. حَاوَسْعَم. ❖

"O Christ, Who did save us by Your suffering from going astray, accept our worship and have mercy upon us.

To You O my Lord, is due praise, to Your Father all honor, and To the Holy Spirit adoration and exaltation. May Your mercy and compassion be upon us, sinners. May the gates of the heavenly Jerusalem be opened unto us, that our prayers may enter before the very throne of Christ. Glory be to You, O our Lord. Glory be to You, O our Lord. Glory be to You, O our hope forever. *Barekhmor* (Bless my Lord)."



In the Second and Third *Qaumos* of the night the following is to be said:

حَدَّثَنِي، وَخَلَّصَنَا، يَا رَبِّ،  
 حَمْدًا. لِمَنْصَلَا، بِقَدْرٍ حَسَنٍ، وَمَدْحًا حَسَنًا. ❖

“In the hour of night we give thanks to and worship Christ, Who redeemed us by His suffering and humiliation.” (Three times).

Then: ... حَمْدًا لِمَنْصَلَا

“To You, O my Lord, is due praise...”

In the First *Qaumo* of Morning Prayer, “In the hour of night” is replaced by

حَدَّثَنِي، يَا رَبِّ، “In the morning hour”

“To You, O My Lord, be praise.”

In Thursday Night and Morning Prayer, the following shall be said:

مَعْمُوسًا، وَحَقْرًا، مِنْ يَدِ، لِلْأَمَةِ، قَرْمًا.

حَقْرًا، أَفْرَسًا، حَمْدًا، وَمَدْحًا، ❖

“O Christ, Who by Your own Passover abolished the Paschal Lamb,

gladden us with Your Passover and have mercy upon us.” (3 times).

Then: . . . *حُرِّمَدْنِيْ اَعْدَمُهُا مَعْنَا* . . . “To You, O my Lord, is due praise...,” and so on.

At Sext (Sixth Hour) on Friday

*مَعْنَا بِحُرِّكِدْه حَمْنَه حُرِّكِدْه ا*  
*مَحَلَا اَعْمَدِيْ هَا اَوْصَدِكِيْ ❖*

“O Christ, Who with Your Cross uprooted the nation that crucified You, accept our worship and have mercy upon us.”

At Ninth Hour *Qaumo* on Friday,

*مَعْنَا بِحَصَّوَاه اَسَّ مَّوَاهَا . نَسَم*  
*حَدَثَبِيْ هَا اَوْصَدِكِيْ ❖*

“O Christ, Who by Your death did quicken our mortality, resurrect our departed ones and have mercy upon us.”

On Saturday Night and Morning Prayer,

*مَعْنَا بِحَفَّوَاهَا مَازَا سَحَّوَاهَا مَحْنَا*  
*اَسَا مَّوَاهَا هَا اَوْصَدِكِيْ ❖*

“O Christ, Who by Your burial did eliminate the decay of the tomb, do You quicken our mortality and have mercy upon us.”

مَعْسَا وَجَسَعَهُ قَدَمِ مَعِ مَعْسَا. مَحَلَا  
 أَمْعَعَلْ هَلَاؤَسْعَدَكِ. ❖  
 كَرِ مَدِي أَمْعَسَا هَلَاؤَسْعَدَكِ أَمْعَا هَلَاؤَسْعَدَكِ  
 وَمَعِ مَعِ مَعِ هَلَاؤَسْعَدَكِ. هَلَاؤَسْعَدَكِ  
 وَمَعِ هَلَاؤَسْعَدَكِ. هَلَاؤَسْعَدَكِ هَلَاؤَسْعَدَكِ  
 وَحَلَا وَتَحَلِ رَحْمَتِي مَعِ مَعِ مَعِ  
 مَعِ مَعِ مَعِ. مَعِ مَعِ مَعِ  
 كَرِ مَعِ حَلَا. حَلَا. ❖

“O Christ, Who did save us by Your suffering from going astray, accept our worship and have mercy upon us.

To You O my Lord, is due praise, to Your Father all honor, and To the Holy Spirit adoration and exaltation. May Your mercy and compassion be upon us, sinners. May the gates of the heavenly Jerusalem be opened unto us, that our prayers may enter before the very throne of Christ. Glory be to You, O our Lord. Glory be to You, O our Lord. Glory be to You, O our hope forever. *Barekhmor* (Bless my Lord).”

In the Second and Third *Qaumos* of the night the following is to be said:

حَدَّثَنِي بِهِ، وَكَلَّمَا نَعُوذُ بِهِ  
 ذِكْرَهُ. كَفَعْنَا بِفَرْمِ حَسْبِهِ وَمَعُونَتِهِ ❖

“In the hour of night we give thanks to and worship Christ, Who redeemed us by His suffering and humiliation.” (Three times).

Then: . . . حَيُّ مُدْنِي الْعَمَلِ مَا مَعْنَاهُ . . .

“To You, O my Lord, is due praise...”

In the First *Qaumo* of Morning Prayer, “In the hour of night” is replaced by

حَدَّثَنِي بِهِ، وَكَلَّمَا نَعُوذُ بِهِ “In the morning hour”

“To You, O My Lord, be praise.”

In Thursday Night and Morning Prayer, the following shall be said:

مَعْنَاهُ، وَحَقَّرْتَهُ مِنْهُ لَأَنَّ قَرْنًا.

حَقَّرْتَهُ أَفْرَسًا كَيْ هَلَاؤُ سَعْدِكَ ❖

“O Christ, Who by Your own Passover abolished the Paschal Lamb,

gladden us with Your Passover and have mercy upon us." (3 times).

Then: . . . **تُوْحِيْ لِيْ اَحْسَنُا هَـمَـطُا** "To You, O my Lord, is due praise....," and so on.

At Sext (Sixth Hour) on Friday

**مَعْسُا بِحَرْكِهِ حَمْنُ حَرْكِهِدَا  
مَحَلَا اَمْعَمَلَا هَلَاوَسْعَدَكِي**

"O Christ, Who with Your Cross uprooted the nation that crucified You, accept our worship and have mercy upon us."

At Ninth Hour *Qaumo* on Friday,

**مَعْسُا بِحَمْنِهِ اَمْسُ مَعْنِهِدَا . نَسْم**

**لَحْتَبِي هَلَاوَسْعَدَكِي**

"O Christ, Who by Your death did quicken our mortality, resurrect our departed ones and have mercy upon us."

On Saturday Night and Morning Prayer,

**مَعْسُا بِحَمْنِهِدَا هَلَاوَسْعَدَكِي  
اَمْسُ مَعْنِهِدَا هَلَاوَسْعَدَكِي**

“O Christ, Who by Your burial did eliminate the decay of the tomb, do You quicken our mortality and have mercy upon us.”



## CHAPTER 10

### Miscellaneous Prayers

If a worshipper has completed the prescribed prayers, he may recite the Psalms of David which are full of divine sayings and loaded with spiritual sweetness, especially since they embrace all kinds of prayers and express the needs of every man. Saint John the Chrysostom (Golden Mouth) said that the Holy Spirit inspired Christians to sing the Psalms daily to the benefit and refreshment of souls. In all churches and in all prayers, we see David, how good he is, a prophet that transforms earth to heaven and humans to Angels by his Psalms. He teaches boys good manners and devoutness, youths sobriety, virgins chastity, and calls sinners to repentance.

The recital of Psalms is stipulated in the Epistle to the Ephesians (Ephesians 5:19; Colossians 3:16). The Church has used them since ancient times. In the weekly Common Prayers, five Psalms are recited in the morning (Psalms 51, 132, 148, 150)

and four in the evening (Psalms 91, 121, 140, 141).

Spontaneous prayer has its place also. It should follow the Canonical Prayers, and are dictated by circumstances. It is of a general character, including personal needs and those of one's neighbor. Paul the Apostle says:

*"Therefore, I exhort first of all that supplications, prayers, intercessions and giving of thanks be made for all men." (I Timothy 2:1)*

Thus we pray for the exaltation of the stature of the Church, for His Holiness our Patriarch of Antioch and all our Bishops, and for the spread of true faith. We pray also for kings that peace may reign in the world. We pray for our parents, our teachers and instructors, our brethren and for all those who are in distress and afflicted with all kinds of tribulation. We pray particularly for the repentance of sinners, the guidance of those who have gone astray, and even for our enemies and persecutors. (Matthew 5:44). We also remember in our prayers, especially in the Holy Mass, the souls of our departed

relatives and the departed faithful. In this way we show them love, mercy and respect.

Our Canonical Liturgical prayers, of course, cover all these subjects. We have compiled here a collection of such prayers selected, for the most part, from the books of "Prayers of Monks and Priests", the *Sh'heemo* (The Book of Weekly Common Prayers), "*Beth Gazo*" (The Book of Church Music), and others that are suitable to recite when needed.

### 1- A Supplication Before Prayer

Glory be to You, O One and Only God: Father, Son and Holy Spirit. Glory be to You, O Creator of the worlds. Glory be to You O Lord of Mercy and Goodness. Praise be to You, O Good One. Praise be to You Who are benevolent to souls and bodies. Praise be to You, Who do cause Your sun to shine on the righteous and the wicked alike. O God, I adore You, I praise You, I worship You, I magnify You and I glorify You. Illuminate my mind with Your Divine light so that I say before Your magnificence a pure and acceptable prayer. Forgive all

those who have transgressed against me, and make the hearts of those against whom I have sinned compassionate that they may forgive me. O Lord, many are my enemies. They are continually making war against my soul, and I am unable to fight them without Your power. Take up Your weapon and Your sword, O Lord, and rise up to my aid. Say to my soul, be you not afraid, I am your Savior. O Lord, come to my aid by Your grace, that I say before You a prayer that pleases Your Majesty. For I am ashamed of my transgressions and iniquities. With what tongue shall I entreat You? With what thought shall I ponder Your grand glory? What hands shall I stretch before You or with what knees shall I kneel before You? What pure heart shall I present to You? For I am totally defiled with iniquities, and fully stained with uncleanness from my head even unto my feet. I am trembling with fear to stand before You in prayer, O You Who are the source of holiness and the Lord of perfection. Lo, I stand before You as a servant before his master. Have mercy upon me, O compassionate Lord of Lords. I stand before You as a sick man before the

physician. Do You heal the wounds of my soul, O heavenly Healer. I stand before You as a son before his father. Have pity upon me, Heavenly Father, as a father takes pity on his children. I stand before You as a pupil before his master. Do You, O Divine Teacher, enlighten my mind and illuminate my thought and perception pouring upon me the bounty of Your grace.

O God, teach me how to pray, and remember not my sins. Rather, remember that I am the one whom Your holy hands fashioned. I am the one who is created in Your image. I am the lost sheep and the Prodigal son. I am the paralytic who is paralyzed by sin. I am the blind man born in iniquity, and I see not the shining light of Your truth. I am the Publican. I am that sick man. Have pity on me. Lend Your ear to my petition, and listen to my entreaty, O Lord. Look upon my contrition of heart and my penitence. Look upon my tears and pay heed to my sighs. Look upon my repentance and my good faith. Do not turn Your face from me and be not inattentive to my salvation. Rather, be compassionate, and have pity and mercy upon me. Absolve and

forgive me. Make me worthy to offer to You an acceptable and befitting prayer, and to worship You in spirit and truth. Give me to become a pure temple that befits to be Your dwelling place, O Holy and ever Glorious Trinity. Praise be to You forever and ever. Amen.

## 2- A Prayer Of Meditation Upon Christ's Passion

O my Lord Jesus Christ, the Only Begotten Son of God, O Incarnate God, Who prayed in agony and Your sweat fell down to the ground like drops of blood, do make my prayer to join with Yours and offer them to Your Eternal Father, that it may please Him and thus it may obtain mercy. O You Whom the crucifiers seized in the Garden and tied, bind my heart to Your love. You Who were made to stand before Ananias, Caiaphas and Pilate, make me worthy to stand before Your dreadful throne with a white face. You Who were stripped of Your garments and cruelly scourged, strip from me the deeds of sin and save me from the scourging of hell, which I deserve because of my sins. You Who were



crowned with a crown of thorns, and Your blessed head was pierced with sharp thorns, implant Your divine love in my heart. You Who were made to wear the cloak of shame and ignominy, let not Satan, the world, and the flesh put me likewise to shame, O Lord. You Who in the third hour were judged to die, deliver me from the death that is determined for me because of my sin. You Who did bear Your Cross, make me worthy to bear Your light and pleasant yoke and follow the traces of Your footsteps. You Who in the sixth hour were nailed to the tree, fix Your sweet love in my heart, and Your fear in my flesh. You Who at the ninth hour did die in the body and did give life to the dead, resurrect me from the death of sin. O You Who did go down into Hades (*Sheol*) and did save the souls who were lying in wait for You, lift me up from the pit of bad deeds and save my soul that yearns for You more than the hare does for water brooks. Strengthen me that I may say a prayer that well pleases You, Your Father, and Your Spirit, and brings me forgiveness and atonement. Amen.



### 3- A Summary Of The Prayer Of Prophet Daniel

O Lord, the Great and Awesome God, Who keeps the covenant and mercy to those who love Him and keep His commandments, we have sinned, committed iniquity and evil acts. We have rebelled, departed from Your precepts and from Your judgments. Neither have we listened to Your servants the prophets, who spoke in Your name to our kings, our leaders, our fathers, and to all the people of the earth.

O Lord, righteousness belongs to You, but to us disgrace of faces because we have sinned against You. To You, our Lord God, belong mercies and forgiveness, for we have rebelled against You and obeyed not Your voice to walk in Your Law which You set before us, and thus all this evil has come upon us. Yet, we have not turned from our iniquities and understood Your truth. Righteous are You O Lord in all Your works that You have done even as we have obeyed not Your voice.

And now, O Lord our God, Who have brought Your people forth out of the land of

Egypt with a mighty hand, and have made Yourself renown even unto this day, we have sinned and we have done wickedly. O Lord, according to all Your righteousness, turn away Your anger and Your fury from us. Because for our sins and for the iniquities of our fathers, we have become a reproach to all peoples.

Now, therefore, O our God, hear the prayer of Your servant and his supplications and cause Your face to shine upon Your sanctuary that is desolate, for Your name's sake. Incline Your ear, O my God, and hear. Open Your eyes and behold our desolation and Your sanctuaries, which have been called by Your name. It is not because of our righteousness that we bring our supplications before You, O Lord, but because of Your abundant mercies. O Lord, hear us. O Lord, do forgive. O Lord do listen and act. Be not slow to answer us, for Your own sake, O my God, For we have been called by Your name.

#### 4- A Prayer By Mor Ephraim (1)

O most Holy Lord, a sorrowful soul has come before You to beseech You with tears

and sighs seeking refuge with You against the Evil Enemy. Do You hasten to answer him, for if You should turn away from him, he will perish with grief, and if You should defer, O Lord, he would die of heartbreak. Call upon him by Your grace, for Your Apostle Paul called him "Your Betrothed"

O my God, I know that my corrupt nature is prone to provoke Your anger even though You have been kind to me, and I know that Your unlimited leniency is bearing with me because of Your fatherly compassion, for a compassionate mother turns not away from her child no matter how much he disobeys her. And if water springs flow unceasingly for all that draw near them, how much more the eye of Your divine mercy shall overflow without limit or measure upon all. Do give me then to drink of Your mercy, O You Who do rejoice at the tears of those who repent. Will You not heal me of all my diseases in Your bounteous wisdom?

O Divine Lamb, Who were slain for the salvation of the world, do cleanse me by Your atoning blood. O Lord, I fall and become sick continually and Your grace

heals me without lassitude giving me a priceless cure. Here I am now crying to You beseeching You to shield me from the evil of my accursed enemy. Glory be to You, O Lord, how mighty and yet compassionate with Your servants You are. Praise be to You forever and ever. Amen.

### 5- A Prayer By Mor Ephraim (2)

O my beloved and redeemer, be to me the way of eternal life through which I may reach to the Father, where joy, delight and Heavenly Kingdom are. Your fountain is full of gifts, and Your grace in the heart of Your servant is light, joy, peace, and sweetness that is greater than the sweetness of honey, and a treasure that is greater than all treasures. Your grace to me is refuge, strength, triumph, highness, pride, life, and crown of glory and beauty. How can my tongue keep silent and describe not the pleasure of Your love and splendor? How can I cease from Your glorification and singing praise to Your grace with spiritual songs? My longing to You draws me unto You, O my life, that I follow after You, and thus my heart becomes good ground, where

You sow the seed of Your kingdom, and moisten with the dew of eternal life. There You reap at all times submissiveness, worship, pure adoration and love. O my God, my soul is astray. Do come and guide it into the right path and return it to the fold of Your glorious paradise with the lost sheep. Present it with Your own hand to Your Heavenly Father that it may be counted amongst the wise virgins, who do not cease to praise You and magnify Your Father and Your living Holy Spirit. You are He Whose loving kindness knows no end, Whose grace knows no changing, and Whose glory the minds cannot imagine nor can they apprehend throughout all ages. Amen.

### 6- A Prayer By Mor Ephraim (3)

To You I beseech, O Christ, the Savior of the world that You may look upon me with the eye of Your mercy, and deliver me from the multitude of my transgressions. I have been ungrateful to You for all Your loving kindness towards me from my youth up. I was illiterate with no understanding and You did fill me with knowledge and



wisdom. Your goodness poured upon me and thus You satisfied my hunger, quenched my thirst, and illuminated my mind. I ask You to keep a portion of all this for me on the dreadful day of Judgement. Yes, O my Lord, have pity on me in that awesome hour and make me a partner to that thief who inherited the Paradise by a mere word from You. Bring my tears before You and use them to cleans my iniquities and let the enemy of my Soul be put to shame at the sight of me in the Garden of life. O Jesus, the Holy from Whom all Saints derive their name, I am bold to speak Your name with my unclean lips calling for help and taking refuge in You from the tyranny of Satan. Therefore, be compassionate, O God, and rescue me from the horrible pit, the dwelling place of dissemblers. Make me worthy to receive the share of Your Saints who rejoice at the sight of Your beauty, O glory of the Saints and their ultimate goal, so that I may aromatize my tongue by singing glory and thanksgiving to You, Who save all those who call upon You with pure hearts, and crowns them with the crown of light. Amen.

## 7- Supplication To The Lord Christ

O Jesus my Lord, Bridegroom of my soul and the beloved of my heart, You are my joy and delight, my treasure and jewel, my paradise and my tree of life. You are the joy of my heart and the crown of my head. You are my pride, my weapon and my helmet of victory. You are my refuge, my goal and my consolation. You are my preceptor, my guide, my shepherd and the conductor of my life. You are my portion and my end, and on the whole, You are my wealth. Do grant me to bear Your pleasant yoke to carry Your light burden and follow after You, O my Beloved, in the way of the Cross unto the end. Grant me to seek You with my whole heart, and to worship You in all sincerity. Woe to me, for I desire to be Your disciple and yet there is no goodness in me. For, my soul and my flesh are both instruments of evil works and thoughts. Do guide me according to Your will, and make me worthy to become a true disciple of Yours that has denied himself and believed in You. O Jesus, through You I possess all happiness, glory and felicity. Without You I



would be immensely miserable, indeed, for You are my greatest blessing. So, be with me and within me that I live through You forever. Amen.

### **8- A Prayer By St John The Chrysostom**

*(He composed it in accordance with the sixth Psalm)*

O Lord, rebuke me not in Your anger, for my life ceases like smoke and wastes away day by day, and there is no good work in me. I have sinned before You more than all people and saddened Your Holy Spirit. In vanities have I dissipated my days, and in dissemblance have I wasted away the token that You granted to me. I have desecrated Your temple, which is my body, corrupted my soul, which You created in Your likeness, and marred the robe of my righteousness with lusts. Therefore, I deserve all chastisement, but do not chastise me in Your wrath. Summon me not until I have lighted my lamp. Lay not Your hand upon me whilst I still am not clothed in the wedding garment. Expose me not before Your throne, but have mercy upon me for I am weak in soul, mind and heart. Do You

heal me, for even my bones are troubled. The fear of my soul has intensified, for the days have run out and the time of harvest is near, and what to do I know not. If I ask that You prolong my days I fear that I may prolong iniquities. How long, O Lord, will You ignore and neglect me? How long will You not take heed of me and will You not answer me? Until when will You not come to my aid and extend mercy upon me? Will You not, O Lord, pity, heal, guide and come to my aid? Be You mindful O Lord that the mind of man ever is inclined towards evil even from his youth. Be mindful that there is none righteous in Your sight, that in sin my mother conceived me, and that even the very heavens are not pure in Your sight.

Be mindful that should You judge us You will shut all mouths. Who can offer due thanksgiving to Your ineffable loving kindness? For we were not, and You did create us. When we went astray and perished, You looked for and found us. We were naked and You clothed us, hungry and You filled us, thirsty and You gave us to drink. We were in poverty, and You enriched us, strangers, and You gave us to

possess Your kingdom. Therefore, give us life and save us by Your mercy. Praise be to You forever. Amen.

### 9- Heavenly Discourse Of Certain Of The Hermits With The Beloved Redeemer

O Christ, the Light of the Heavenly Father, Who by Your mercy were sent to the world to save our mankind, cause the light of Your divine knowledge to shine in the souls of those who seek after You, that they may walk in the path of Your radiance, until they find rest in the haven of glory where they shall enjoy Your splendid sight. O You Who did ascend to heaven, and Who now are our intercessor before the Father, lift up our thoughts unto the heaven of Your knowledge. O Sun of righteousness Who shines in the pure heart, enclose me with Your light and make me worthy to worship You and adore You in spirit and truth. O Glory, Wisdom, and Word of the Father, through Whom the door to the secrets of the Kingdom was opened, make us worthy to partake of the joy of Your marvelous goodness, You Who are our only good, our

only goal, the end for all Saints, and the life of all creation. Amen.

### 10- A Private Prayer For Repentance

O Only Begotten Son of God, I am looking to the abundance of Your goodness. My sins have multiplied, and my transgressions have increased immensely. Cleans me with the tears of my eyes lest my enemies would ridicule me. Let the Angels rejoice over one sinner that repents to You.

O God, I am sick and know not where to turn for healing. I went to the physicians and they exhausted on me all their medicines. But, my sickness grew worse, and there is none to cure. I have heard, O Good Physician, that Your remedies are plenty, and all that approach You are made whole. Therefore, like the sinful woman I have come to You with tears. So, do You heal and forgive me.

When I pondered my blemishes I was ashamed to call upon You. Yet, the publican, the thief, the sinful woman, the Canaanite women, the woman of Samaria and all other transgressors have encouraged

me to approach You. To You, thus, have I come asking for forgiveness.

O my God, it hurts me that I am a sinner, and that You shall judge me, You Who favor no one. On account of this, put me not to shame on the dreadful day of Judgement. Rather, have mercy upon me, even though I am not worthy of forgiveness. For in You have I believed, in Your name have I been baptized, You have I loved, Your living Cross I adored, and with Your most Holy Body and Blood have I been sanctified.

O just Lord of Lords Who accept no bribery, I have no bribery to offer to You except tears which are more precious than pure gold and precious stones. Do accept them and grant me pardon. My Lord and hope, I knock at the door of Your mercy, in hope, faith, and longing, asking for mercy and compassion from Your rich treasure house. Therefore, help me, O Lord, and reject me not. To You I lift my voice, O my Lord and God. Cast me not away from Your presence. Behold, I repent of and confess my iniquity and declare my sin. Open to me the door of Your mercy even as You did to those repented. Accept my repentance as

You did that of the publican, forgiving my transgressions even as You did forgive Peter.

O my God, my soul is sick with leprosy in sin. You are capable of healing it. My tongue is mute of Your praise. Do set it free in thanksgiving and praising You. The eyes of my mind see not the light of truth. Lord I want to see. O God, what door shall we knock at but Your door, O Lord of mercy and compassion. Who have we as our advocate but You, O King, Whom all kings worship, and the Sultan before Whom all Sultans kneel and cast low their crowns?

O God, I am aware of my sins and iniquities that are countless. And if Your righteousness should draw the sword of vengeance, O Lord, whom have I to intercede but Your goodness that has overwhelmed the world? O God, of all Your servants I am the greatest sinner and the most ungrateful to Your goodness. Since life is short and death is near, I have no refuge but Your loving kindness. O rich One, the needy stand at Your doors. Open Your treasure-house and give them satisfying their



needs in accordance with Your true promises.

O God, the sea of mercy, I long with all my heart for Your forgiveness and graciousness and I thirst after Your mercy. Do pour forth upon me the flood of forbearance. O fountain of goodness, limitless ocean of mercies, O You Who are the door of atonement that is open for sinners, O haven of life, do accept my repentance, blot out my transgressions, heal my soul, sanctify me, and grant me to put on the weapon of the Spirit and love that I may defeat the enemy of my salvation. Teach me the way of Your commandments and guide me to the paths of righteousness that I may walk therein and live by Your grace. Amen.

### **11- Prayer To The Eternal Father**

Heavenly Father, answer us, for we have no other father that can help us. In Your goodness You did create us from naught. Cause us not to perish by Your wrath. Rather, teach us Your precepts that we may please You in deeds of righteousness.

O God, O Father of our Lord Jesus Christ, we ask You in His Holy, blessed and



glorious name, to take our minds from earthly concerns and worldly lusts, to perseverance in Your Divine precepts and observance of Your Godly commands. O Lord, make perfect Your grace within us, and strengthen us that we may walk in the spirit of our calling. Come to our aid against Satan and his hosts, O Lord, and illuminate our hearts with the light of Your Only-Begotten Son. O God, I pour out before You my petitions and my supplications, seeking Your forgiveness, beseeching You to hear my voice and forget me not. O Lord, send out Your light and truth to guide me to You. Give me a portion in the land of the living.

Lo, I am calling unto You out of my grief, O Lord, and lifting up my voice from the pit of my iniquities. May my supplications reach unto Your temple of holiness. O Lord, refuge of all Your servants, I take refuge with You. Do shield me and keep me away from weariness, sloth and boredom. Awaken me from the slumber of my heedlessness and forgive all my trespasses.

O Lord, do not judge us according to our evil deeds. Take from us and the whole world costliness, pestilence, deception of wicked men and oppression of Devils. Grant us a peaceful life and pure behavior, and make us worthy to stand in the ranks of Your Saints. We ask this in the holy name of Your Beloved Son. O most Merciful Father have mercy upon us. Amen.

## 12- Supplication To The Holy Spirit

O You Divine Comforter, Spirit of Truth; O treasure-house of goodness, and fountain of life; You Who do apportion gifts and give divine favors, come dwell in us, and cleanse us thoroughly from all defilement. O Lord, create in us a clean heart, and renew within us a right spirit, even the spirit of temperance and purity, the spirit of piety and holiness, the spirit of wisdom and understanding, the spirit of deliberation and strength, and the spirit of knowledge and the fear of You, O God. Be with us and among us, guiding, aiding, strengthening and comforting us. O Holy, Merciful and Good Spirit, grant me a fountain of tears that with them I may wash

my heart clean of its defilement so that it pleases You to dwell in it. Ignite in it the fire of Your divine love, and refresh and revive in me the spirit of good work, that I may live in You forever and ever. Amen.

### 13- A Prayer By Mor Philoxinus Of Mabugh

O God, to You do I look for help, and with You do I take refuge, You Who did create the heavens by Your will, O You Who are Omnipotent; O You Who do forgive, O You Who are the end of all my hopes and aspirations, the object of all my worship, the consolation in all my loneliness. You are He to Whom I ever turn in prayer. I ask You to have mercy upon me. Make the beginning of this my day godly, and its end crowned with success. Lower Your curtain above me, and free my tongue in Your praise. Be good unto me, O Lord, and grant me health. Will You not answer me, O Lord of Lords, You Who, when called upon, do ever respond? I lift up my prayer to You, O Lord; do accept it and give out to me of Your goodness abundantly and grant me sustenance plentifully.

Glory be to You, O Lord, Who know all mysteries, and Who shower Your goodness upon the righteous and the evil alike. You answer prayers, wipe off tears, shower blessings and satisfy our needs.

Glory be to Him, Whom the moon does praise with its light. Glory be to Him, Whom even the darkness of night does sanctify. Glory be to Him Whose own creation magnifies Him. Glory be to Him Who alone is exalted and Whose name alone is holy. Glory be to Him Who reserves all praise for Himself alone. Glory be to Him Who erected heavens without pillars. Glory be to Him Who clothed Himself with majesty and splendid light. Glory be to Him Who alone is One and has no partner, and thus there is no God except Him. Glory be to Him Who sits on the throne and no eye has seen Him. Glory be to Him, Whom no tongue can describe His infinity. Glory be to Him Who made Heaven a dwelling place for those who please Him. Glory be to Him Who made the fire to be the penalty of those who disobey Him. Glory be to Him Who showed mercy on our father Jacob when he wept. Glory be to Him Who showed mercy on

Joseph in his distress and consoled him. Glory be to Him Who raised Elijah to a high place and made him a chosen one. Glory be to Him Who spoke with Moses on the mountain top and honored him. Glory be to Him Who answered Jonah while in the whale's belly and caused him to live. Glory be to Him Who showed mercy on Isaac and redeemed him from the slaying. Glory be to Him Who forgave David when he disobeyed Him. Glory be to Him Who praised the patience of Job and relieved him of his grief after all his afflictions. Glory be to Him Whom the heavens praise. Glory be to Him Whom the Angels praise in their ranks. Glory be to Him Whom the sun praises with its light. Glory be to Him Whom the stars glorify in their great number. Glory be to Him Whom the winds praise whithersoever they blow. Glory be to Him Whom the clouds adore in their courses. Glory be to Him Whom the thunderbolts praise in their descent. Glory be to Him Whom the thunders and lightening glorify. Glory be to Him Whom the mountains praise with all that is on them. Glory be to Him Whom the seas praise in their billows. Glory be to Him

Whom the birds praise in their nests. Glory be to Him Whom the wild beasts magnify in their many kinds. Glory be to Him Whom the trees and all plants praise in their flowers and fruits. Glory be to Him Whom flowers and roses adore with their fragrance and sweet aroma. Glory be to Him Whom rivers and springs praise in their streams. Glory be to Him Whom all creation magnify night and day. Glory be to Him Whom both earth and heaven adore.

O God, You created me to worship You. You taught me Your holy name and instructed me to call unto You. By Your mercy, compassion, goodness, and infinite loving kindness, I ask You that You remove from me every grief and distress, and remember not the sins of my youth. To You, O God, is my desire, reject not my request and disappoint me not. Rather, make all my days pleasing unto You, and in Your obedience, O most merciful One. You Who do receive the penitent, accept my repentance be it prompt or slow. Help me and my parents to attain repentance after which no wrath will come upon us ever. Have unlimited mercy upon them and upon



me. Have mercy likewise upon all martyrs and Saints. Amen.

#### **14- A Prayer By Mor Isaiah The Hermit**

O my Lord Jesus Christ, show me Your mercy. O my Lord Jesus Christ, have compassion upon my misery by Your mercy. O my Lord Jesus Christ, forgive all my transgressions by Your mercy. O my Lord Jesus Christ, keep me away from all evil desires and foul thoughts. O my Lord Jesus Christ, make me a faithful servant of Yours. O my Lord Jesus Christ, lead me to the haven of life. O Jesus my beloved, increase my faith, confirm me in hope, and kindle in my heart the fire of love. O Jesus, my beloved, adorn my soul with temperance, humility and patience, and my mind with knowledge, wisdom and perception. O Jesus, my beloved, fill me with Your love and the love of neighbor, for the sake of her whom You chose to be Your holy Mother, and for the sake of all the holy fathers. Amen.



## مَدِّهِ وَحَمْدُ نَعْمِي

مَدِّهِ وَحَمْدُ نَعْمِي لِحَمْدِنَا. سُبِّحَ وَهَمْدُ  
 حَالِكَا مُسَبِّحِي وَبَنِي حَقِّهِ حَمْدًا وَابْهَامًا. هَا  
 حِينَ مَعِ هَا هُؤُلَاءِ تَلَكَّتْ كَسْفَتُهَا  
 قُلُوبُهُمْ. وَحَبَّ حَمْدًا وَهَوَّاهَا. وَبَسَّطَ  
 وَفَرَّغَ مَعَهُ. وَسَبَّحَ حَمْدًا مَعْتَدًا حَلَا  
 أَلْبَسَ وَبَسَّطَ حَمْدًا. وَحَبَّ أَجْمَلًا حَزُونًا  
 وَحَبَّ سَلَامًا. حَمْدًا وَحَمْدًا وَحَمْدًا. هَمْدُ  
 أَمْتًا مَعِ هَمْدًا وَهَمْدًا. هَاؤُم مَحْتَبًا. حَقًّا  
 هَمْدًا هَمْدًا. هَمْدًا هَا هَمْدًا. حَبَّ  
 لَأَمْتًا. حَبَّ هَاؤُم سُبِّحَ أَمْرًا وَهَمْدًا  
 حَمْدًا حَمْدًا حَمْدًا. حَمْدًا حَمْدًا حَمْدًا.

حَمْدُ نَعْمِي

15 - My Soul Magnifies (Luke 1:46-56)

(The Glorification of the Virgin Mary)

*My soul magnifies the Lord, and my spirit rejoices in God my Savior. For He regarded the meekness of His handmaiden. For behold, from henceforth all*

*generations shall bless me. For He Who is mighty has don great things to me, and holy is His name. And His mercy is, for centuries and generations, upon those who reverence Him. He has brought victory with His arm; He has scattered the proud in the imagination of their heart. He has put down the mighty from their seat, and has lifted up the meek. He has filled the hungry with good things, and dismissed the rich empty. He has helped His servant Israel, and He has remembered His mercy; just as He spoke with our forefathers, with Abraham and His descendants forever.*

## MISCELLANEOUS SHORT PRAYERS

### 16- Prayer Upon Awakening

A Christian, on awakening in the morning, should first draw the sign of the Cross on himself, and say:

“O Lord Who sleeps not, awaken me from the sleep of sin that I may praise You. O Living One, Who knows not death, raise me from the slumber of death to thank You in Your compassion, and Make me worthy to praise You and glorify You together with Your righteous worshippers, Father, Son and

Holy spirit, magnified are You forever.  
Amen.

### 17-Morning Prayer By Anton Of Takrit

O our Lord, grant us that this day we may have good companionship, tidings of peace, pure thoughts and pleasing works that are free from worldly matters. Grant us to be chaste in thoughts, holy in utterance, and just in our judgments. O Lord, grant us a healthy body, sufficient bread, enlightened mind, and a keen understanding. Deliver us, O Lord, from evil desires, the Evil One, and from all oppressors and rebellious ones. Sanctify us in Your love and fear, both in word and in deed, so that we may become sons of light. Amen.

### 18- Evening Prayer By Anton Of Takrit

I, the greatest sinner of Your servants, beseech You, O my Lord; do save me from crooked paths, and keep me away from the darkness of Devils who are grieved by light. Grant me to depict in my mind the evening of my life, and protect my self against perdition of ignorance and sin. Likewise,

grant me O Lord to contemplate, in the evening, the end of the world rebuking myself for all its transgressions; so that when all evil desires have departed from me, I may be worthy to dwell in the land of luminous life and there join all Saints in praising You, Most Holy Trinity. Amen.

### 19- Prayer On Retiring

O Lord Who never sleeps, into Your hands I entrust my spirit this night. Do keep me from all injuries of the adversaries, seen and unseen. Send me the Angel of peace and safety to guard me against the terrors of the night and all its fears. Keep away from me all vain dreams, all evil imaginings and fearful thoughts. Let Your glorious light shine in my mind while nature's darkness overshadows. Make me worthy that, in the dark of the night, I be worthy to praise You with the company of Your Angels who never cease praising You forever and ever. Amen.

## 20-Prayer Before Work

Bless me, O Lord, and bless my work and my undertakings this day and couple them with success and prosperity. Make them lie within the sphere of your content and the glory of Your most holy name. Out of Your abundant sea of bounty bless me in accordance with my need with good and lawful sustenance. You are the most generous giver Who causes His sun to shine upon the evil and the good. Amen.

## 21-Prayer Before Study

O Lord, fountain of truth and source of wisdom, illuminate the darkness of my mind with some of Your light rays, keeping away from me the dense gloom of ignorance and sin. Give me an adequate portion of Knowledge and discipline. Grant me quickness in understanding, sharpness of mind and eloquence of tongue, O Lord of knowledge and the learned Who grants the wise their understanding. To You be thanksgiving forever. Amen.

## 22-Prayer Before Reading The Holy Gospel By Mor Philoxinus

O Lord, grant me knowledge that I may understand the salvific words of Your Son the Christ. Remove from the face of my mind the veil of all evil desires. Cause Your holy light to shine into my heart, that with the eye of my soul I may discern the mysteries of the Holy Gospel. Teach me, O Lord, the truth of faith in You and observance of Your commandments, that I may bring forth fruit well pleasing to You, gaining the talent that will please Your blessed will. Amen.

رَحْمَةً، خَلَا قُلُوبَهُ

مِنْ مَخَافَتِهِ

❖ مَعَهُ لَأَنَا وَخَدَا هَذِهِ مَبْعَا  
أَنَا مِنْ أَيْدِيهِ مَخَافَتِهِ وَخَدَا  
مَعَهُ خَلَا قُلُوبَهُ، وَهَذَا خَدَا  
مَعَهُ. مَعَهُ هَذَا هَذَا وَخَدَا،  
خَدَا هَذَا. فَبِأَيْدِيهِ مَعَهُ



أَيُّهَا خَلَا فَكُنْ حَيًّا بِمَنْ. أَلَا هَذَا  
هَذَا مَا مَبْعَا. أَلَا هَذَا حَيًّا حَيًّا.  
هَذَا... ❖

## 23- Prayer at the Dining Table

*(Before Eating)*

“O Taste and see how good the Lord is”

“Glory to the Father, the Son, and the Holy Spirit.

Make O Lord Your nourishment, fullness, abundance and blessings dwell at this table which You have prepared for Your servants and worshippers. Pour upon it your goodness and blessings, which never end and never run out, having mercy and compassion upon all Your creation, O Father, Son, and Holy Spirit, now, always and forever.”

“Our Father Who are in Heaven...”

خَلَا مَا جَعَلَا

مَعْنَا لَأَكْهَا خَلَا مُقْتَدَا. مَعْنَا  
لَأَكْهَا خَلَا مَعْنَا. مَعْنَا لَأَكْهَا وَرَكَا  
مَعْنَا مُقْتَدَا. مَعْنَا لَأَكْهَا وَرَكَا.



مَعْبُودًا لِّلْأَلُوهِةِ، وَصَدِّقًا. مَعْبُودًا لِّلْأَلُوهِةِ  
 وَمَعْبُودًا لِّلْأَلُوهِةِ. مَعْبُودًا لِّلْأَلُوهِةِ مَدْنَعُودًا.  
 وَمَقْصُودًا خَلَّا كُلَّ تَعَدُّدٍ. حَبْرُكَوَانِ  
 وَمَكْبُودًا لِّلْأَلُوهِةِ مَدْنَعُودًا وَمَقْصُودًا مَقْبُوعًا لِّلْأَلُوهِةِ  
 خَلَّصَ. هَاجِرًا وَمَقْصُودًا... ❖

## 24- After Eating

“Glory be to God for His goodness.  
 Glory be to God for His blessings. Glory  
 is to God Who has nourished us out of His  
 goodness. Glory is to God Who has fed us.  
 Glory be to God from Whose kindness we  
 live. Glory be to God the merciful. May  
 His mercies be upon all of us by the  
 prayers of the Mother of God Mary and  
 of all the Saints, forever and ever? Amen  
 “

## 25- Prayer When In Tribulation

Upon You, O Lord, we call in times of  
 distress. Do ward from us all pestilence. To  
 You do we cry, for the Evil One has  
 oppressed the whole world with his  
 craftiness. And if he could, he would afflict

the chosen ones, too. By Your Cross, O King of peace, protect us from his wickedness. Amen.

To You O Lord do I cry longingly, for Satan seeks my destruction. O Merciful Father, have pity upon me. O Compassionate Son, have mercy upon me. O Spirit of Mercy, have compassion upon me. O God, hasten to help me, lift me up, and avenge my cause. Enlighten the eyes of my mind, and break the arrows of my temptation, for the sake of Your elect ones. Amen.

### **26- Prayer When In Distress**

I beseech You, O Lord, Who does govern the whole universe as He wills; O You Who do test Your servants in temptations and distresses, grant me good patience in the face of this my hardship. Preserve my patience as a good reward. In any case, let Your will be done, in heaven as on earth. Let Your will, O Lord, not mine be done. Amen.

### **27-A Short Prayer Of Repentance**

Have mercy upon us, O Almighty Father. You do we praise, and You do we

bless. You do we worship beseeching that You may show us Your great mercy and have pity upon us. O Jesus, the sea of mercy, has mercy upon me in the Day of Judgment, as you did to the thief, the publican and the woman that had sinned. Amen.

### 28-Prayer Before Confession

O God, Who wills not the death of the sinner, but rather that he repent and live, I confess that I have sinned towards Heaven and before You, and I have denied Your great goodness towards me. On account of this, I have fallen from the rank of sons and am no more worthy to be called a son of You by grace. Therefore, make me, O Father, as one of Your hired servants. Blot out my transgressions in Your mercy and cleanse me from my sin. O merciful God, turn Your face away from my sins and cover my blemishes by Your kindness. O Compassionate one, cast me not from Your presence, and rebuke me not in Your anger, but hear the voice of my sigh, O Lord, and accept the tears of my repentance and wash my transgressions with them. I am very

sorry and great is my remorse for all the sins I have committed. Moreover, I have determined never to return to the hateful paths of sin again. Accept, O Lord, my confession and support me in Your grace that I may choose death rather than disgrace You. Amen.

### **29-Prayer Upon Confession Of Sins (Before The Priest)**

I make my confession to God the Father Almighty, and to His beloved Son, Jesus Christ, and to His Holy Spirit. I confess the holy faith of the Three Ecumenical Councils, of Nicea, Constantinople and Ephesus, in the hope of the most noble priesthood entrusted to You, Father Priest, by which You loosen and bind.

I have sinned through my inward and outward senses, in word, in deed and in thought. My sin is great, very great, and I repent of it most sincerely, purposing not to return to it ever, preferring death rather than embrace sin. Therefore, I ask you, by the authority of the sacred priesthood, that you absolve me and forgive my trespasses,

asking God to pardon me through His grace.  
Amen.

### **30-Prayer After Confession**

O my Lord Jesus Christ, Physician of life and Fountain of mercy, behold, I, who am blind, have come to You that You may illuminate my mental sight, heal my sickness, and enrich my poverty. I believe that You have accepted my repentance, are pleased with my remorse, and You have forgiven and cleansed me from my sin. Ever do I render thanks to You and offer unceasing praise for the abundance of Your loving kindness. Grant me, by Your grace, to be sincere in my promise not to return to sin. Help me to overcome all temptations that You alone I may love on earth, and my spirit may be exalted in Your praise until that day when I shall be delighted seeing You in Your Heaven forevermore. Amen.

### **31-Prayer Before Receiving Holy Communion**

O Bread Who came down from heaven nourishment for men, grant that I partake of You in all pure desire, adoration and

exaltation. O delightful Wine of life, may I be intoxicated by Your divine love. O You Who cried out saying: "If a man is thirsty, let him come to me and drink," behold, my soul in thirst has come to You to drink of You, O Water of life. O God, I am not worthy for You to enter into my heart, but only say a word to heal my soul that is longing for You just as the hart pants after the water brooks. O Cup of blessing and salvation, O Heavenly Manna, and Bread of Life, abide with me forevermore. Amen.

### 32-Prayer After Receiving The Holy Communion

With what tongue shall I give thanks to You, O my worshiped God, and how can I praise this great grace of Yours which cannot be described. For You were pleased to give me Your most high Being as a Divine Provision. You have intoxicated my spirit with Your blood, sanctified me with Your Spirit and satisfied my hunger from the bounty of Your house. I, therefore, offer You my heart as a dwelling place for Your Majesty forever that You may reign over all my feelings and inclinations and control



them according to Your will. I pray that my Communion may increase my faith, strengthen my hope, kindle within me the fire of Your sweet love, and cause me to grow in all and every virtue. May this Communion be a weapon that shields me against all ambushes of the enemies of my soul. May it be for unity with You until I gain the privilege of attaining eternal life in Your Heaven with the congregation of Your Saints. With them I shall offer praise to You with Your Father and Your Holy Spirit forever. Amen.

### **33-Prayer For The Spread Of The Christian Faith**

O God, Who did send Your beloved Son to be mercy and guidance for the world, by Whom You taught us the ways of salvation and the path to Heaven, do lift high the banner of His Holy Gospel in the four corners of the earth, bringing all nations beneath the pleasant yoke of Christian Faith. Do sow the seed of truth in the soil of all hearts, that the whole world may come to know that You alone are True God, and that He, Whom You sent, Jesus Christ, is Your



beloved Son. And thus they all would worship You, together with Your Son and Your Holy Spirit in fear and righteousness, so that Your kingdom may come and Your will be done on earth as it is in heaven. Amen.

### 34- Prayer For The Holy Church

O Supreme Pontiff of our faith, O Head of the Holy Church and her Bridegroom Who founded her upon the firm rock of true faith, and promised that the gates of Hades should never prevail against her, extend her authority unto the uttermost parts of the earth, that the Gospel of true religion, peace and joy may spread far and wide. Be with her forever, according to Your promise. Adorn her with good and faithful shepherds. Break the army of her enemies and heretics before her. Pour out Your spirit upon Your Christian people, bestowing upon them the grace of salvation and triumph. Prolong over us the guidance of Your Pontiff our exalted Patriarch, and of all Bishops. Increase them in holiness, knowledge and wisdom, that they may pasture Your sheep on the meadows of glory and righteousness,

so that we all lead a holy life until we end up in the Church of the firstborns in the Heavenly Jerusalem. Amen.

### **35- Hail to the Blessed Virgin And Call for Her Help**

Hail, holy Mary, Mother of God; Hail, You, temple of mysteries and Chosen Vessel; Hail, you shining sun and effulgent moon; Hail, you whom alone among women God singled out for greeting; Hail, you whose fragrance emerged and exuded, and whose star loomed and is ever shining. Hail, you lamp of light of divinity, and treasure of the Lord of Glory. Hail, you from whom sprang the Sacrament of Priesthood; Hail, you who opened to us the gate of Paradise and the Kingdom. Hail, you from whom came the Sun of right guidance to all worlds; Hail, you from whom came forth the Holiest of all holy ones. Hail, you, pride of Christians, and crown of all believers; Hail, you Holy Vessel and haven of safety. Hail, you from whom the Word of God was incarnate. Hail, you whom Moses beheld in the burning bush, which was not consumed; Hail, you

upon whom prophets conferred noblest images. Hail, you Ark of the Covenant, Jar of Manna, Locked Door, and the Rod of Aaron which broke forth in flower in the Holy of Holies (Holy Sanctuary); Hail, you dwelling place of godhead, and throne most high. Hail, you statue of chastity and goddess of perfection. Hail, you virgin without blemish. Hail, you full of grace; Hail, you vessel of flesh and splendid crystalline throne; Hail, you who did bear the Creator of the world and nursed Him Who nourishes the world; Hail, you whom greatest scholars and kings of language have failed to describe and praise; Hail, you gate of salvation and mother of blessing; Hail, you who are above that we may braid crowns of praise which befit you, O treasure house of holies; Hail, you whom all tribes bless according to your prophecy; Blessed are you, O pure heavenly tabernacle; Blessed are you, O blooming paradise of virtues; Blessed are you, O throne of the Lord of the worlds; Blessed are you, whom the Holiest of all holy ones sanctified and honored; Blessed are you, O chamber of mysteries, in whom did dwell the King of

Kings; Blessed are you, whose name your blessed Son did magnify in all corners of the earth; Blessed are you, O second heaven that raised solemnly the Sun of righteousness;

What tongue can duly and fully tell forth your praise, O Mother of charms and Fountain of Joy?

We beseech you to intercede on our behalf before your beloved Son, that He may forgive us our sins and sanctify us by His grace. O Compassionate Mother, do you ask from Him mercy, forgiveness and abundant graces for all those who bless, praise, and magnify you. Ask Him, O you with whose mighty intercession whoever takes refuge never fails, to grant peace to the world, victory to the Church, forgiveness to sinners, healing to the sick, deliverance to the distressed, and comfort to those that mourn. O blessed Mother of God, make permanent your intercession and petition for me, your servant, even your son Who is repenting to his Lord that He may grant me pardon, forgiveness, and the grace of sanctification. Ever may I serve Him in true worship, that I may be found worthy of

attaining His glory in the beautiful court of the Kingdom. Amen

### 36- A Call For Help Of Saints

Glory be to Him Who chose and sanctified you, O Apostles, Martyrs, Saints, and righteous ones whose remembrance is ever for blessing. O physicians of the soul, stars of virtue, towers of truth, custodians of the treasure houses of heaven, the lovers of the Lord and His loved ones; O you who denied the world and followed the Christ of the Lord; O you who finished your blessed race, and in whom the name of your Heavenly Father was glorified; to you the Lord reserved crowns of victory. On our behalf do beseech the Father Who dwells in your souls, the Son Who powered your ammunition, and the Spirit Who braided for you the crowns of joy, that we may be guided to take their way of life as example and to follow their footsteps. Do plead for us that we may deny the world and follow the Divine Teacher Whom you followed; that we may be one day worthy of attaining with you the glory, which never fades.

There we shall praise the Sanctifier of His Saints, forever and ever. Amen.

### **37-Prayer For The Departed By Anton Of Takrit**

We ask You, O Most Gracious God, to forgive our deceased forefathers and brethren, and remember not their faults. Do not deprive them, at the last stand, from the lot of the righteous. For they received You through water and the Spirit, and partook of the Holy Communion. Do make them join the company of Your holy men on the day of Judgment, by Your mercy, O Father, and by the compassion of Your Only Begotten Son, and Your Holy Spirit. Amen.



## CHAPTER 11

### Liturgical Prayers And Church Music

Know O reader, may God show you the way, that it pleases us to add to the Canonical Prayer a brief glance at Liturgical Prayers, Church music, the Mass, and all the church festivals. Also, we wish to close with reference to the feasts and fasts observed by the Holy Syrian Church insofar as they touch upon our subject at hand.

The Liturgical Prayers consist of the following:

The regular weekday prayers, excepting Sunday. The subject of these prayers concerns primarily glorification and supplication, including praise to the Virgin and the Saints and prayers for the departed.

**SUNDAY PRAYERS:** رَحْمَةً وَسُبْحًا

The first is the Sunday of Consecration of the Church, and the last part is general.



**FEAST PRAYERS:** رَحْمَةً، حَقًّا

These are the prayers of the Festivals of our Lord مَسَلَّا which specialize in contemplation of the works of our Divine Redeemer. They also include the Feasts of the Virgin and of the Saints, that we might recall their glorious deeds.

**LENT PRAYERS:** رَحْمَةً، زُهْمًا

These are used in the Fast of Nineveh and Great Lent. Their burden is repentance and contemplation of the Lord Christ's miracles.

رَحْمَةً، زُهْمًا

**PRAYERS OF THE SACRAMENTS:**

That is: Baptism, Chrism, The Eucharist, Ordinations (Laying of Hands), Holy Unction, and Matrimony. The Order of the Burial of the Dead is added to these.

رَحْمَةً وَخُذْ مَتَا

## PRAYERS OF THE FESTIVALS OF OUR LORD

These prayers are recited during the processions of Christmas, the Presentation in the Temple, Resurrection, Exaltation of the Cross, the Blessing of Water in Epiphany, the Blessing of Olive and Palm branches on Palm Sunday, in the Services of the Holy Passion Week, and also in the Kneeling Service of Pentecost.

These prayers include spiritual hymns and God-fearing praises both metrical and prosaic, prayers and supplications amongst which are interspersed Psalms, hymns and chapters from the Holy Scripture. These are intoned antiphonally (by two choirs) except in the Order of Consecration of the holy Chrism (*Mayroon*, or *Mooron*), when they are sung by three antiphonal choirs.

Prevailing in these prayers is elegant poetry having different melodies. Among these there are those that infuse joy and jubilation in the soul. Others leave sorrow and contrition of heart. Still others induce in the spirit zeal and spiritual courage etc. All

these hymns have elegant structure and fine meanings that drip with piety and sweetness, in addition to their eloquence. They are penned by famous scholars well known for their knowledge and piety. They adorned the Church from the Fourth to the Seventh Century AD. Among the most famous were Mor Ephraim, prophet of the Syrians; Mor Isaac; Mor Balai; Mor Raboula; Mor Yacoub of Sarug, the sea of wisdom; the great scholar Mor Philoxinus of Mabug; Mor Severius, crown of the Syrians; Mor Simon the Potter; Paul, Bishop of Urhoy (Edessa); Mor Youhanon of Sedrey; and the renowned Mor Yacoub of Urhoy (Edessa).

The church music we use is of eight tunes. They are quite befitting to eloquent metrical poetry. If sung by soft and mellow voices, they are very moving to the souls indeed, penetrating into the depths of the heart. At one time they give rise to joy and at another sorrow, yearning, zeal, hope, fear or awe. They impart the worshipper longing for God, liveliness, joy, and happiness. They, further, refresh the passions of the heart for loving and worshipping God. They are all of ancient date in our Church. Our

great scholar Bar Hebraeus said in the *Ethikon*: (Section v, Chapters 4, 5) Church Music was introduced into our Church since the time of Nicene Council (325 AD), the first to chant being St. Ephraim (373 AD). It was he who composed different spiritual Metrical Hymns impregnating them with true doctrinal principles. He also composed their joyous melodies. By singing them in the church, he was able to imprint the meanings of facts of true faith in the minds of the public.

Other prominent scholars followed suit, such as: Mor Raboula of Urhoy (Edessa), the composer of the Supplications (*Takheshfotho*), Isaac and Balai, the versifiers of discourses (*Meemrey*), the Potters (*Qooqoyey*) the originators of the metre known by their name, and Mor Severius, the doctor of the Church and the author of antiphons (*Ma'anyotho*).

The Bible contains many verses that support the use of music in the Church. Prophet David and his famous Psalms suffice to be our great testimony. The Apostle says: "Speaking to your souls in psalms and hymns and spiritual songs,

**sing with your heart to the Lord.”**  
(Ephesians. 5:19)

The above mentioned scholar, (Bar Hebraeus), adds: *“the early fathers permitted people to use music in consideration of their state of childhood concerning worshipping God that they might attract them to worship. They did this also so that they might not feel the impact of time and thus become bored and that they might discern the meaning of the spiritual praises and so desire to hearing them for their sweet melodies.”*

Our Public Services, therefor, consist of reciting prayers, singing spiritual songs and hymns, readings from the precious Holy Book of God (Holy Scriptures), and offering the Divine Sacrifice (the Holy Eucharist). This form of worship is basic, ancient and in conformity with the Holy Apostolic Tradition (See Acts 1:14 and 2:42.)

## CHAPTER 12

### Reading The Bible, Processions, And Symbols Of The Various Vessels Of The Church, Altar And Mass

We read the Bible in the Church because it is the source of our knowledge of salvation, the good tidings of the Kingdom, and nourishment for the soul just as bread and water are to the body. The Old Testament is read first as a testimony to the truth of the New Testament. The New Testament follows to proclaim that the Old One has been completed.

As for reading the Holy Gospel at the end of all other readings, when a king wants to visit a place, he sends envoys on before him. In this same fashion, the readings follow the following order: the sayings of the Prophets, the Acts of the Apostles, the epistles of the great Apostle Paul, and the Holy Gospel.

Let the congregation remain seated during the reading from the Old Testament and the Acts. But when the epistles of that Chosen Vessel, Paul, the herald announcing the coming of our Divine King and



preparing us to receive Him, are read, let the congregation rise to its feet. The Gospel is read from the pulpit, as a sign that its teachings are exalted and came from above free from all earthly associations, just as Moses received the inspiration and the Tables on the top of the mountain. Incense, lamps, the fans and the acclamation of *Halleluia* before reading the Gospel point to the lightning, thundering, trumpet blasts and the smoke which occurred when the Lord descended to the mountain to speak with Moses (Exodus. 19:16). The two candles held in front of the Gospel stand for the evangelists whom the Lord sent out two by two as His heralds. (Luke 10:1). Only priests and high priests may read the Gospel, inasmuch as they represent the Lord Christ.

The reading of the Gospel begins with pronouncement of peace. This points to bringing the good tidings of Christ, Lord of peace Who made peace and concord reign between the dwellers of Heaven and those of earth, and the people of God and the gentiles. Such did the Angels, too, when they brought the good tidings of His birth to the shepherds (Luke 2:14). It should be



known to you that the Bible, particularly the Gospels, is carefully divided in our Liturgical tradition into parts according to the Church calendar throughout the year in a way that shows ineffable wisdom and taste. Such arrangement can rarely be found in any other Eastern or Western Tradition.

The procession of the clergy in certain days of The Feasts of our Lord represents the first ceremony that took place at the birth of the Lord when Heavenly hosts appeared praising and glorifying God. The procession also represents the second ceremony at His entry into Jerusalem surrounded by the Apostles and the multitudes of people, praising and shouting: "hosanna in the highest." The third ceremony reminds us of the gathering of the disciples and the women at His grave on the day of His resurrection. Just as He came down from heaven and went around on earth, then went back to His Father, so we circumambulate the church, coming down from the altar alerting the people to divine teaching, rejoicing their hearts with spiritual songs, refreshing their souls with sweet smelling fragrance, and then returning to the altar.

The procession is thus arranged: The candles precede in the hands of the young deacons as a token of the Prophets. Then come the deacons proper, representing the evangelists, followed by the priests, who stand for the Apostles. The Gospel which they carry refers to the good tidings of life carried to the world by the Apostles. Burning incense points to dispelling the foul smell of sin by the sweet smelling fragrance. Then comes the Cross, for the Lord, after completing the work of salvation, was raised on the Cross and drew all men to Himself, as indeed He promised to do. The Cross precedes the Bishop just as a banner precedes a monarch. When Christ comes to judge the world, His sign, the Holy Cross, will go before Him. Next comes the Bishop who represents the Lord Christ. In some churches the Bishop himself carries the Cross. The two flapping fans stand for the Cherubim who hovered over the Altar (I kings 6:23). At the conclusion of the procession, the clergy go up to the Altar whence the procession began. The Bishop raises the Cross solemnly towards the cardinal points as a sign that the Gospel has

gone out to all parts of the world. He then blesses the people with it just as the Lord, on the day of His ascension, lifted up His hands and blessed His disciples (Luke 24:25).

At this point, we wish to say few words about the significance of the Church vessels and clerical vestments. The use of the bell is a very old tradition and points to the horn that calls an army to honor their king or receive his gifts or even to fight their enemies. Thus the bell calls Christians to forgather in the palace of their Heavenly King to sing His praises. Therefore, when we hear its sound we draw the sign of the

Cross and glorify God, saying, ٱلْحَمْدُ لِلّٰهِ

ٱلْحَمْدُ لِلّٰهِ ٱلْحَمْدُ لِلّٰهِ ٱلْحَمْدُ لِلّٰهِ

"Halleluia, Halleluia, Halleluia. Glory be

to You, O God,". or, ٱلْحَمْدُ لِلّٰهِ


ٱفْتَحْ لِيْ ٱبْوَابَ ٱلْحَمْدِ "Open O Lord my lips

that I may praise You". There He calls them to gather together around Him to bestow upon them His blessings, His gifts, and His forgiveness. He gathers them

together likewise to fight the Devil, their staunch enemy who roars like a lion seeking whom he may devour (I Pet. 5:8).

The two Choirs are an arrangement introduced into the Church by Mor Ignatius *Nurono*, the Third Patriarch of Antioch, in the First Century. He tells us that such he saw, in a vision, the Angels worshipping God in two groups. It is said that the right-hand choir represents the Prophets and the left-hand one represents the Apostles. The stand of the Book of Prayers of Pardon

(Hoosoyo <sup>و</sup>صلا) refers to the Doctors of Divinity, and the lectern on which the Gospel stands points to the Lord Christ Himself. The hanging-lamps and candles stand for spiritual luminaries, which are ascribed to the Angels and the Saints, and to the spiritual lamps of our souls. The Censer points to the Holy Virgin in whose womb the fire of Godhead dwelled while she never burned. He shone forth from her as a sweet smelling fragrance dispelling the foul smelling of sin and granting souls to inspire the aroma of holiness and heavenly scents.

Icons are useful as spiritual reminders, especially to the public. The curtain drawn before the Altar and the Holy of Holies (the Sanctuary) is a token of the skies that separates us from the heavenly hosts. The holy of holies (the Sanctuary) represents the Heaven, while the steps of the Altar speak of the Angelic ranks in their different levels. The Altar is really the Tomb of Christ, and the Tablet on the Altar (*Tablitho* ) is a symbol of the Holy Cross. The Altar Covering, which is of linen, refers to the shroud of the Savior, which was of linen, indeed. The adornment of the Altar with finely wrought vessels prompts us to adorn our souls with every virtue. The Paten and the Chalice symbolize the mystery of the Last Supper, the Bread and the Wine standing for the most Holy Body and Blood of Christ. The Spoon recalls the tongs with which the Seraph placed the burning coal on Isaiah's lips (Is. 6:6, 7). The Veil used to cover the Mysteries (the Elements) and the two small coverings for the Chalice and the Paten refer to the Tomb stone. They also refer to the fact that the Divine Mysteries are

hidden from the understanding of men. The latter do not comprehend how Divinity and Humanity were united in the Divine Word, neither do they perceive how bread and wine become the Body and Blood of Christ our God. The two fans speak of the Seraphim, while the deacons represent the Angels. For this reason they wear white surplices and Stoles, the latter standing for the Seraphim's wings. The white surplice of the priests points to their purity, and their Stoles or (*Hamnikho* <sup>هَمْنِكَا</sup>) tell of their being armed with the fear of God. The girdle speaks of their control over all lusts and bodily desires, while the maniples tell of their readiness to keep God's Law and do works of righteousness. The Cope the Priest wears points to Aaron's garment and the Savior's robe. The Head-Cover (*Masnafto* <sup>مَسْنَفْتَا</sup>) of the high priests symbolizes the cloth, which was on the Lord's head at the time of His burial. The Crosier points to the authority of high-priests (Headship of Priesthood), and to the staff of pastoral honor. The High Priest and the Priest



represent Christ. They are the voice of the People mediating between them and God asking Him forgiveness in their behalf.

The Mass is a Divine Sacrifice offered to the Eternal Father to ask His forgiveness. It starts with the pronouncement of peace in reference to the peace, which Christ gave to His disciples at the upper room. The Breaking of the Bread without splitting during reciting the consecration words signifies the passion of our Lord, and so

does the Breaking (known as *qsoyo* ܩܣܝܐ) of the consecrated Bread into particles. The Bread of Blessing (*Lahmo d'Bourktho* ܠܚܡܐ ܕܒܘܪܟܬܐ) which is given to the worshipping believers tells of the bread blessed by Jesus near Emmaus (Luke 24:31).

This is what we have been able to summarize concerning prayer and Syriac Liturgy. Those who wish to obtain more information about this subject including commentary on the Holy Mass and Church Vessels may consult the books of our celebrated Church Scholars such as



“Ethikon”, by Bar Hebraeus, the  
“Treasures” by Yacoub of Bartella,  
“Commentary on the Mass”, by Bar  
Saleebi, “Commentary on the  
Sacraments” by Bar keefa, “The  
Godhead”, by Ivanius of Dara, “Prayer  
Defined,” by Bar Waheeb, and other works.

## CONCLUSION

### THE FEASTS AND FASTS

#### The Feasts

The Feasts are divided into two classes. The first class concerns the feasts of the Lord (*Moronoyey* <sup>١٣</sup>مَدَنِي) which are thirteen in number. These Feasts are for commemorating the salvific work of the Lord Christ. The Feasts of the second class are for commemorating the Virgin and the Saints. They, too, are thirteen in number excluding commemorations that are observed as feasts in their local churches..

According to the time they occur, these feasts are divided into **fixed** ones falling on known days of the months, and **movable** ones, the occurrence of which varies in accordance with the Great Lent, which is changeable.

#### The Fixed Feasts

##### January

1<sup>st</sup>- Circumcision of the Lord and the two brothers, Basilus the Great and

## 156 CONCLUSION- FEASTS & FASTS

Gregorius of Nyssa, the two Doctors of the Church. This also marks the Christian New Year

6<sup>th</sup>- Epiphany, Baptism of Christ (Feast of *Denho* دِنْهَو)

7<sup>th</sup>- The Feast of John the Baptist

8<sup>th</sup>- St. Stephen, The Head of Deacons.

15<sup>th</sup>- Our Lady (Virgin Mary) of the Sowing.

### February

2<sup>nd</sup>- Presentation of Christ in the Temple and St. Simon the Elder (Mor Shemoun *Sobo*)

3<sup>rd</sup>- Mor Barsaumo the Head of Anchorites

### March

9<sup>th</sup>- The Forty Martyrs of Sebastia

25<sup>th</sup>- The Annunciation to the Virgin

### April

23<sup>rd</sup>- St. George, the Martyr. (Falls on the 24<sup>th</sup> in the churches of Iraq)

**May**

15<sup>th</sup>- Our Lady (Virgin Mary) of the Harvest

**June**

15<sup>th</sup>- Commemoration of the First Church named after the Virgin

29<sup>th</sup>- The Feast of the Heads of the Apostles, Peter and Paul.

**July**

3<sup>rd</sup>- The Feast of Apostle Thomas.

15<sup>th</sup>- Commemoration of Mor Kuriakos, and his Mother, Yuliti, the Martyrs.

**August**

6<sup>th</sup>- Transfiguration of the Lord.

15<sup>th</sup>- Assumption of the Mother of God

**September**

7<sup>th</sup>- The Birth of Virgin Mary.

14<sup>th</sup>- The Feast of the Cross.

**October**

7<sup>th</sup>- Sts. Sargius and Bachus.

15<sup>th</sup>- St. Shmouni and Mor Asya (*Osyo*).

## November

27<sup>th</sup>- Mor Jacob the Dismembered

(ܡܚܚܡܐ).

29<sup>th</sup>- St Jacob of Sarug.

## December

10<sup>th</sup>-Mor Behnam, His Sister Sarah and his Companions, the Forty Martyrs.

25<sup>th</sup>- Christmas-The Nativity of our Lord.

26<sup>th</sup>-Glorification of the Mother of God.

27<sup>th</sup>- Slaughter of the Babes, the Martyrs.

## THE MOVABLE FEASTS

The Thursday after the Fast of Nineveh is the Feast of Mor Severius, Patriarch of Antioch, the Ecumenical Teacher and Confessor. The first Saturday in Lent: Mor Ephraim the Syrian (*the Malfono*) the Ecumenical Teacher, and Mor Theodorus, the Martyr. The Wednesday of the Mid-Lent: Raising of the Cross on High, king Abgar of Urhoy (Edessa), and the Martyrs of the Syrian Church (added recently by the Holy Synod). The Thursday of the Passion Week is Passover, and the Friday of the

same week is Crucifixion. The Saturday is called: The Saturday of Good Tidings (Saturday of Light). The following Sunday is The Sunday of Resurrection. Resurrection is also celebrated on the following Monday and Tuesday. The Friday of the same week is commemoration of all Confessors.

The Thursday of the Fifth Week after Resurrection is Ascension of the Lord. The Thursday following that is Mor Barsaumo's Day, the Head of the Anchorites.

The Eighth Sunday after Resurrection is Pentecost (The Descent of the Holy Spirit)

## REMARKS

1- Note that the Forty Martyrs Day, falling as it does in the Great Lent, is moved to the Saturday nearest to the 9-14 March, unless it falls on the Saturday, Sunday or Wednesday of the Middle of Lent. The reason for this is that in our Tradition Mass cannot be offered during the Great Lent except on Saturdays, Sundays, the Wednesday of the Middle of Lent, Friday of the Forty Martyrs, Annunciation Day, Maundy Thursday, and Saturday of Good

Tidings. The same holds for the Fast of Nineveh. However, it is neglected, nowadays, to move the Forty Marty's Day.

2- Note that Annunciation is amongst the Fixed Feasts, but it occurs at different times in the Great Lent as the latter is movable. It might occur in the Passion Week, and Mass must be said on that day even if it falls on Friday of Crucifixion, for it is the origin of all Feasts, and ranks first among them.

3- The movement of the changeable Feasts depends on Resurrection, the computation of which has no place here.

4- The Church of Mosul commemorates the Feast of Ignatius *Nurono* (The Luminous), the Patriarch, on the Thursday following the Fast of Nineveh. However, this is of recent arrangement.

5- The Feast of Mor Barsaumo on the Thursday just before Pentecost is, according to the Calendar, really in memory of Saint Barsaumo, Bishop of *Kfartooth*, the Martyr, but nowadays it is dedicated to Mor Barsaumo, the Head of the Anchorites.



## THE NAMES OF THE SUNDAYS THROUGHOUT THE YEAR

Note that our ecclesiastical year begins on the eighth Sunday before Christmas. This is the first Sunday in November, if the first of this month happens to be a Thursday, Friday, Saturday or Sunday. But if it falls on a Monday, Tuesday or Wednesday, the Ecclesiastical New Year's Day will be the last Sunday in October. The first Sunday, is

called **قُدُّسٌ حَبْلًا** Church Consecration

Day; the second, **مَعْلُوْلٌ حَبْلًا** Rededication

of the Church; the third, **مَعْلُوْلٌ زَكْرِيَّا** the Annunciation to Zachariah; the fourth,

**مَعْلُوْلٌ مَرْيَمَ** the Annunciation of the



Mother of God (The Virgin); the fifth, **مَعْلُوْلٌ**

**مَرْيَمَ** the Visitation of the Mother

of God (The Virgin); the sixth, **مَعْلُوْلٌ**

**يَحْيَى** The Birth of St. John the Baptist; the

seventh,  Joseph's

Revelation; the eighth,  the Sunday before Christmas; the first Sunday after Christmas; the first Sunday after Epiphany; the second Sunday after Epiphany; the third Sunday after Epiphany; the fourth Sunday after Epiphany; the fifth Sunday after Epiphany; the Sunday of the Priests; and the Sunday of the Departed; the six Sundays of Lent; Palm Sunday; Sunday of Resurrection (Easter Sunday); New Sunday; the first, second, third, fourth and fifth Sundays after Easter; then continue the Sundays of Resurrection until The Feast of the Cross. The eight Sundays which follow The Feast of the Cross are known as General .

## NOTES

1- Note that we have confined ourselves to feasts and commemorations that are common to all Dioceses and left out the feasts and commemorations that are observed only in certain Dioceses, such as

the Feast of Mor Ahudemeh, 2<sup>nd</sup> of August, and Mor Matthew the Hermit, 18<sup>th</sup> of September in the Dioceses of Mousl and Mor Matthew. The following are observed in Jerusalem and Syria: Mor Sargius and Mor Bachus, 7<sup>th</sup> of October; Mor Yacoub

The Dismembered (مقسما), 27<sup>th</sup> of November; Mor Yacoub of Sarug, 29<sup>th</sup> of November; St. Barbara, 4<sup>th</sup> of December; St. Antonios, the father of Monks, 18<sup>th</sup> of January; Mor Elias the Prophet, 20<sup>th</sup> of July.

St. Mark the Evangelist, 25<sup>th</sup> of April, and St. John the Evangelist, 8<sup>th</sup> of May, in Jerusalem; Mor Aday and Mor Abhay, 1<sup>st</sup> of October, Mor Asya (*Osyo*) and Mor Isaia, 15<sup>th</sup> of October, Mor Malki, 1<sup>st</sup> of September, Mor Demit, 24<sup>th</sup> of September, in the Dioceses of Mardin and Tour Abdin; Mor Eugene, Mor Gabriel of Qartmin, and Mor Abrohom in Tour Abdin; Mor Michael the Hermit, 1<sup>st</sup> of May, in Mardin; Mor Ahron the Hermit, 1<sup>st</sup> of May, in the city of Al-Aziz; Mor Qaumo the Hermit, 1<sup>st</sup> of May, in Diyar Baker; Mor Philoxenus, 1<sup>st</sup> of May in Mediat; Mor Yacoub of Nesibis, 12<sup>th</sup> of May in Qamishli; Mor Asya (*Osyo*), 9<sup>th</sup> of

September in Derbasiya (Upper Jazira); Mor Julian the Hermit, 9<sup>th</sup> of September and Mor Moushe Habashi (The Ethiopian), 14<sup>th</sup> of September in the Diocese of Homs and Hama; Mor Daniel the Hermit, 20<sup>th</sup> of October in the village of Bartella; the Twelve Apostles, 30<sup>th</sup> of June, Mor Yacoub Baradaeues (*Bourd'ono*), 20<sup>th</sup> of March, Mor Nickolas (*Zakhoyo*), 6<sup>th</sup> of December in some regions.

Among the feasts that fall on different days in different places is the Feast of Shmouni, the Martyr, 15<sup>th</sup> of October, in Iraq, and on the 8<sup>th</sup> of May in Mardin.

The First Synod of Homs of 1933 passed a resolution making all these Feasts commemorations except in their local Churches.

2- Our Church has two Liturgical Traditions, a lengthy one used in the churches of Mosul and surroundings, and a shorter one used in all other churches including the Church of Malabar in India

The Mosul Tradition is characterized by having a special Order for the Christmas Fast known as *Sooboro*, that is, Glad Tidings, describing the Divine Incarnation.

The order of Sundays in these two Traditions is different. The Eastern lengthy Tradition calls the first Sunday of the ecclesiastical year Rededication of the Church and the second and the third Consecration of the Church. It calls the fourth Annunciation of Zachariah, the fifth the Annunciation of the Virgin, the sixth the Visitation of Virgin, the seventh the Birth of John, and the eighth Revelation of Joseph. The Sundays following Epiphany are eight in number, followed by the Sundays of the Lent. As for the Commemoration of Priests, it is held in the week following the Fast of Nineveh. The second week is dedicated to the memory of the Departed who were strangers. The third week, which is just before Lent, commemorates all the faithful Departed.

3- The Sundays following Epiphany, Resurrection, and the Feast of the Cross are thus increased or diminished in number according to the movement of the Great Lent.

4- The Syrian year, which begins in November, is based on the Greek Calendar

or the Calendar of Alexander the Great, and begins 311 B. C.

## THE FASTS

We have six Fasts in our Tradition: Nineveh, Lent, The Apostles, Our Lady, Christmas, and Wednesdays and Fridays. Like the Feasts, some are fixed and some are movable.

The Movable ones are: Nineveh, three days in length, begins on Monday of the Third Week before Lent; Lent, which lasts 48 days, and varies from year to year in its date of occurrence in accordance with a computation of its own.

The Fixed Fasts are: Christmas, 10 days, starts on December 15. The Apostles Fast, 3 days, begins on the 26<sup>th</sup> of June; the Fast of Our Lady, 5 days, begins on the 10<sup>th</sup> of August; the Fast on every Wednesday and Friday throughout the year except the 50 (fifty) days from Resurrection to Pentecost. Wednesdays and Fridays on which a Feast of our Lord or that of Virgin Mary occurs are also excluded.

**This is the end, but God's praise never ends.**













